July 1967

THE ARYAN PATH

VOLUME XXXVIII · NO. 7

EDITORIAL REPRINT
The States of Human Consciousness

RAYAPATI J. P. RAO
Vedantic Parallels in Whitman's Thought and Art

BRIAN G. COOPER
Milton's Spirituality

G. SRINIVASAN
Person and Thing

BOOKS REVIEWED INCLUDE

The Yellow Emperor's Classic of Internal Medicine; *Panchadashi: A Vedanta Classic*; S. Radhakrishnan's *Religion in a Changing World*; *Teilhard de Chardin Album*; *Succession in India*; Owen Barfield's *Romanticism Comes of Age*

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Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

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Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

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THE ARYAN PATH : VOL. XXXVIII · NO. 7

July 1967

...	The States of Human Consciousness	287
RAYAPATI J. P. RAO	Vedantic Parallels in Whitman's Thought and Art : I	290
BRIAN G. COOPER	Milton's Spirituality	296
DOROTHY ELLIN FLAX	Other Fruits (Poem)	300
G. SRINIVASAN	Person and Thing	301
P. NAGARAJA RAO	A Critique of Science and Technology	305
AUDREY S. LA ROCHE	The Imperishable Fire (Poem)	309
W. B. CROW	The Aquarian Age	310
	A Theosophical Prophecy	314
A. C. BOSE	Categories (Poem)	315
SHAMSUDDIN	A Monument of Royal Tears : A Traditional Tale of the Taj	316
HERBERT BLUEN	Old Letters (Poem)	320
...	In Memoriam : Charles A. Moore, Charles J. Seymour, and Robert J. Butler	321
	NEW BOOKS AND OLD	
S. L. BHATIA	An Ancient Chinese Medical Classic	322
	and reviews by	
	K. GURU DUTT, MARCUS WARD, N. A. NIKAM, TERENCE WHITE GERVAIS, E. WHITE, C. V. H. RAO, R. H. WARD, F. SEYMOUR SMITH, MARGARET SMITH, PREMA NANDAKUMAR, R. P. KANGLE, AND GURDIAL MALLIK	323
BALDOON DHINGRA	Leaves from a Warsaw Diary	331
E. V. HAYES	Correspondence	333
	ENDS AND SAYINGS	334

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVIII JULY 1967 No. 7

The States of Human Consciousness

[The following reprint is from *The Dream of Ravan,* which consists of papers published originally in *The Dublin University Magazine* in 1853. Of the anonymous author the late Hugh I'A. Fausset wrote in THE ARYAN PATH, September 1931: "... that path to wholeness ... is revealed by one who was himself whole, whose vision, therefore, was not convulsed and demiurgic but serenely sabbatical, and who by the light that shone in himself and his Eastern Forerunners could reveal how man might throw off the darkness clouding his spirit and resume his native brightness."—ED.]

... the true nature of man, and the various conditions of being under which he exists, and of consciousness under which he perceives.

These are represented to us in the Vedanta system under three distinct aspects, which, however, contain really one and the same idea, more summarily expressed, or more fully developed.

In the first, most summary view, man is a *duality*; he comprises two modes of existence — one natural, one reversed. The original, normal, and true mode of his being, and which is therefore characterized by the term SVA-RUPA, or OWN-FORM, is the SPIRIT-CONDITION (*atma-dasha*): in this his substance or being is consolidated Being — Thought — Bliss in one (*sach-chid-anandaghana*). His state eternal *Turya,* or ecstasy. The opposite or reversed mode of his being is the LIFE-CONDITION (*Jiva-dasha*), comprising a subtle inward body or soul, and a gross outward body of matter, existing in the two states of dreaming and waking. Between these two conditions lies a gulf of Lethe, or total unconsciousness — a profound and dreamless sleep.

In the second view, which is given in the *Tattva Bodha,* and many other works, the idea is further expanded: man is there represented as a prismatic trinity, veiling and looked through by a primordial unity of light — gross outward body; subtle internal body or soul; a being neither

body nor soul, but absolute self-forgetfulness, called the *cause-body,* because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life-condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed, and watched, by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit-waking.

This prepares us for, and conducts us to, the complete and fully-developed view of man as a quaternity, in explaining which we must retread the same ground we have already gone over, but with more care and deliberation.

THE FOUR STATES AND TABERNACLES OF MAN

There are four spheres of existence, one enfolding the other — the inmost sphere of *Turya,* in which the individualized spirit lives the ecstatic life; the sphere of transition, or Lethe, in which the spirit, plunged in the ocean of *Adnyana,* or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency (polarity?); and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (*viparita dnyana*), under the influence of an illusive *Pradnya,* or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realize — whereas the true knowledge which it had in the state of *Turya,* or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of *Pradnya,* or out-knowing — this struggle to reach and recover outside itself all that it once possessed within itself, and lost — to regain for the lost intuition an objective perception through the senses and understanding — in which the spirit became an intelligence — it merges into the third sphere, which is the sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of *Abhasa,* or phantasm. There it imagines itself into the *Linga-deha* (Psyche), or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness, radiating into four different forms of knowledge — the egoity or consciousness of self; the ever-changing, devising, wishing mind, imagination, or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining understanding or judgement. The breathing or undulating pentad contains the five vital aurae — namely, the breath of life, and the four nervous aethers that produce sensation, motion, and the other vital phenomena.

From this subtle personification and phantasmal sphere, in due time, it progresses into the fourth or outermost sphere, where matter and sense are triumphant; where the universe is believed a solid reality; where all things exist in the mode of *Akara,* or substantial form; and where that which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward-struggling intelligence imagined itself into a conscious, feeling, breathing nervous soul, prepared for further clothing, now out-realizes itself from soul into a body, with five senses or organs of perception, and five organs of action, to suit it for knowing and acting in the external world, which it once held within, but now has wrought out of itself. The first or spiritual state was ecstasy; from ecstasy it forgot itself into deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. The universal, eternal, ever-present intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and then emerge reversed, limited, and translated into divided successive intellections, or gropings, rather, of a struggling and as yet unorganized intelligence, having reference to place and time, and an external historical world, which it seeks, but cannot all at once realize outside itself. In the third they become pictured by a creative fantasy into phantasms of persons, things, and events, in a world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is coming. In the fourth the outforming or objectivity is complete. They are embodied by the senses into hard, external realities in a world without us. That ancient seer (*Kavi Purana*) which the *Gita* and the *Mahabharata* mention as abiding in the breast of each, is first a prophet and poet; then he falls asleep, and awakes as a blindfold logician and historian; without materials for reasoning, or a world for events, but groping towards them; next a painter, with an ear for inward phantasmal music too; at last a sculptor carving out hard, palpable solidities. Hence the events destined to occur in this outer world can never be either foreshown or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastical language.

RAYAPATI J. P. RAO

Vedantic Parallels in Whitman's Thought and Art

[Shri Rayapati J. P. Rao, having graduated from the Andhra University, is now a post-graduate student in English at the University of Pennsylvania. He is preparing a doctoral thesis on "Early American Interest in Vedic Literature." We are glad to publish the first part of his long essay; the second and concluding part will appear next month. Shri Rao has collated a good deal of important material regarding Whitman's relations to Indian thought. He has made available, especially, references and documentations from unpublished research carried out in the U.S.A.—ED.]

I

THE CONTROVERSY over the extent of Whitman's indebtedness to Sanskrit literature and Indian philosophy may never be finally resolved, but the fact remains that people from both cultural hemispheres discover familiar ideas in his poetry. This discovery of common philosophical ideas by the East and the West helps establish Whitman's relevance to more than America and "to more than India." In his poem "To Foreign Lands" he writes, "Therefore I send you my poems that you behold in them what you wanted."[1] Indian scholars who find Vedanta in Whitman's poetry seem to be responding to this prophetic invitation. This wide-ranging response is further proof of Whitman's universal appeal. The object of this essay, then, is to suggest Whitman's universality through an assessment of the parallels in thought and art between Whitman and Vedanta. (Vedanta, in this essay, has been used consistently to mean Advaita Vedanta).

Among his contemporaries Ralph Waldo Emerson is known to have testified that *Leaves of Grass* was "a mixture of the *Bhagavad-Gita* and the New York *Herald*."[2] Bliss Perry in his *Walt Whitman* has this to say: "In his capacity for brooding imaginative ecstasy, he was Oriental rather than Western. Deep affinities allied him to the oldest literatures of the Indo-European race ... ."[3] The oldest literatures of the Indo-European race, of course, are the literatures of Indo-Aryans, notably, the principal Upanishads and the *Bhagavad-Gita*.

William N. Guthrie, in his *Walt Whitman, the Camden Sage*, narrates the following illustrative anecdote: "Vedantic views are sometimes ex-

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[1] *Leaves of Grass and Selected Prose*, Introduction by SCULLEY BRADLEY, in Rinehart edn. (New York, 1960), p. 3. Whitman's verses quoted in this paper are from this edition.

[2] WILLIAM SLOANE KENNEDY in *Reminiscences of Walt Whitman* (London, 1896), p. 173, mentions E.B. Sanborn as having heard Emerson say so.

[3] (New York, 1906), p. 276

pressed with such originality and energy as to have brought a smile of delight to the serene immobile countenance of a Hindu friend ... ."[4]

Emerson and Guthrie's Hindu friend represent two types of scholars, one from the West, the other from the East, who have early acknowledged the element of "Eastern philosophy" in Whitman's poetry.

In 1856, when Thoreau complimented him on his *Leaves of Grass* with the remark "Wonderfully like the Orientals," Whitman asked him to tell him about them.[5] This remark has been taken literally by some scholars, who have concluded that Whitman did not read the *Bhagavad-Gita* or the Upanishads before he wrote the *Leaves*. For instance, Malcolm Cowley says, "It is more than doubtful that he had even read the *Bhagavad-Gita,* one of the few Indian books then available in translation."[6] Dorothy F. Mercer admits:

> Whitman's own prose reveals an immediate knowledge of Sanskrit literature acquired before the publication of *Leaves of Grass* ... the knowledge of Sanskrit acquired by Whitman, although unquestionable, is indefinable, and therefore definite sources cannot be discussed.[7]

Unlike Malcolm Cowley, Gay Wilson Allen believes that Whitman's denial of any knowledge of the Orientals "may have been disingenuous, or it could have been modesty before a man [Thoreau] who obviously knew a great deal about Oriental scriptures."[8] In another place the same critic points out that "in 'A Backward Glance' (1888) Whitman claimed to have read 'the ancient Hindu poems' before writing the *Leaves of Grass.*"[9] Bliss Perry holds a similar view without any reference to dates. He says that Whitman

> read Hindu and Persian poets in the best translations available, carried Alger's *Oriental Poetry* to the Washington Hospitals to read to wounded soldiers and made notes, it is said, in his own copy of the *Bhagavad-Gita.*[10]

The first translation of the *Gita* was made by Sir Charles Wilkins in 1785. But there is no proof that Whitman ever secured a copy of this particular rendering and read it. His own copy was a translation made

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[4] (London, 1897), p. 25

[5] MALCOLM COWLEY'S "Introduction" to Whitman's *Leaves of Grass: His Original Edition* (New York, 1959), p. xii, hereafter referred to as COWLEY.

[6] *Loc. cit.*

[7] Unpublished PH.D. dissertation, University of California (1933), "Leaves of Grass and the Bhagavad-Gita: A Comparative Study," p. 1, hereafter referred to as MERCER.

[8] *The Solitary Singer* (New York, 1955), p. 141

[9] See "Foreword" to V. K. CHARI'S *Whitman in the Light of Vedantic Mysticism* (Lincoln, Nebraska, 1964), p. vii, hereafter referred to as CHARI.

[10] *Walt Whitman* (New York, 1906), p. 276

by Cockburn Thomson and was a Christmas present made to him by an English cork-cutter named Thomson Dixon, in 1875. It is now in the Feinberg Collection and Whitman's notes do not reveal any previous reading of it. [11]

Walter K. Malone admits that the evidence is confusing but remarks that "one cannot help but sense that Whitman was not being quite truthful" about his ignorance of the *Gita* prior to the publication of the *Leaves* in 1855.[12]

Another theory generally held by Whitman scholars is that Transcendentalism was in the literary atmosphere of the day and that Whitman unconsciously imbibed it. This unconscious imbibing is what Malone calls the "literary osmosis."[13] Miss Mercer says, "It was in this atmosphere, impregnated with interest in Hindu philosophy, literature, and religion that Whitman reached manhood."[14] She seems to imply that Whitman's contact with the Vedas and the *Gita* was indirect and unconscious. In Cowley's words, "It is true that they [Vedantic ideas] were vaguely in the air of the time and that Whitman may have breathed them from the Transcendentalists or even from some of the English quarterly reviews." Therefore, he concludes that Whitman's ideas were "not of literary derivation."[15]

One of the factors establishing affinity with the contemplative exercises of the Vedantists is the mystic experience of Whitman, of which Dr. Richard M. Bucke speaks in several places. In his *Memories of Walt Whitman* he says:

> The first edition [of *Leaves*] must have been written in 1853-54, since it was ready for printing early in 1855. A very few years before these dates we find Walt Whitman writing tales, essays, sketches and even poems which are in no way distinguishable from that "mighty ditch of water"... .

He then goes on to ask a string of questions:

> All at once he writes the great book of a great century. Where did he get the stuff to put in it? How did he get it all in a minute, as it were? Or, if it was in him before, why did it not show itself?[16]

Dr. Bucke attributes this transformation to a certain mystic experience which he describes in "Portraits of Walt Whitman":

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[11] For more details see GEORGE HENDRICK's "Whitman's Copy of the Bhagavad-Gita," *Walt Whitman Review*, v. 1 (March 1959), pp. 12–14

[12] Unpublished PH.D. dissertation, Temple University (1964), "Parallels to Hindu and Taoist Thought in Walt Whitman," p. 78, hereafter referred to as MALONE.

[13] *Loc. cit.* [14] MERCER, p. 18

[15] COWLEY, p. xii

[16] (Philadelphia, 1894), p. 42

> He tells us of a marvellous *rebirth* [italics mine] which happened to him in June, 1853, in the beginning of his thirty-fifth year.[17]

> He tells us that *illumination* [italics mine] came in June — the usual time of the year; that after it came his life was absolutely controlled by it — it "held his feet." He tells of the peace, joy, and knowledge (the moral exaltation and intellectual illumination which belongs to the new birth), passing all the art and argument of the earth, that came to him. He saw the Cosmic order — the "Brahmanic splendour" — and that the basic facts of the universe and of the human soul are love and immortality.[18]

Malcolm Cowley believes that Whitman had undergone this experience repeatedly.[19] He calls this experience *samadhi*. Dr. S. Radhakrishnan describes in the following words what takes place during *samadhi*:

> In *samadhi* or cosmic consciousness we have a sense of immediate contact with ultimate reality, of the unification of the different sides of nature. It is a state of pure apprehension, in which the whole being is welded into one.[20]

Sri Ramakrishna describes this state in the following words: "When one attains *samadhi* (transcendental consciousness) then only comes to him the knowledge of Brahman."[21]

Malone is of the opinion that Whitman's "experience of Cosmic Consciousness" is responsible for establishing "an affinity between the poet's writings and the mysticism of the Orient."[22] The *samadhi* theory tends to make it possible to regard Whitman's mysticism as the result of a parallel Vedic contemplative and intuitive experience and to show that it was not necessary for a man to receive an Advaitic unified vision through literary derivation.

Malcolm Cowley believes that during the *samadhi* experience Whitman "recreated his outlook."[23] Dr. Bucke describes Whitman's recreated outlook in the following manner:

> He realizes how his other new self came to him and took possession of him, and how there swiftly arose and spread around him the peace and joy and knowledge that pass all the art and argument of the earth, and how it came to him that all men ever born were his brothers and the

---

[17] *The New England Review*, XX. 1 (March 1890), p. 36

[18] *Ibid.*, p. 48

[19] COWLEY, p. xii

[20] *Eastern Religions and Western Thought* (New York, 1959), p. 51

[21] As quoted by SWAMI PRABHAVANANDA in his essay "Samadhi or Transcendental Consciousness" in *Vedanta for the Western World*, ed. CHRISTOPHER ISHERWOOD (Hollywood, 1945), p. 217

[22] MALONE, p. 103

[23] COWLEY, p. xii

women his sisters and lovers, and how he saw that the basic fact of creation (its "kelson") is love.[24]

In another place he says: "He saw the Cosmic order — the 'Brahmanic splendour' ... ."[25] Whitman's longing to be unified with every being, his "adhesion," seems to be the result of his apprehending *Brahman.*

According to Advaita Vedanta the person who apprehends *Brahman* loses the dualistic outlook of the world and attains a non-dualistic outlook. In Dr. Chari's words, the central doctrine of Vedanta is

> that there is a principle of unity involved in all our experience, which is a non-difference point of subject and object and which is basic to all such differentiation, that this unity is the inner nature of things, the real or *brahman* [italics mine], and that we can know it in a state of pure immediacy ... .[26]

According to Dr. Chari, the Vedantic *Brahman* is the same as Dr. Bucke's Cosmic Consciousness.[27] Whitman, in gaining a vision of *Brahman,* has gained an outlook in which he seems to have gained the "non-difference point of subject and object."

The following lines seem to recognize a non-difference point and they illustrate the unified vision of Whitman:

> There was a child went forth every day,
> And the first object he looked upon, that he became.[28]

This is an explicit instance of Whitman identifying the subject with "the first thing he looked upon." There is no indication here that Whitman achieved this identification through a process of dialectal derivation. Dr. Chari asserts that Whitman achieves this type of identification through an "intuitive leap."

The unified vision of Whitman leads him to celebrate the physical world and the material universe as well as the spiritual. Therefore he sings: "Objects gross and unseen soul are one."[30] And again:

> I will make the poems of materials, for I think they are
> to be the most spiritual poems,
> And I will make the poems of my body and of mortality,
> For I think I shall then supply myself with the poems
> of my soul and immortality.[31]

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[24] "Portraits of Walt Whitman," *loc. cit.*, p. 36
[25] *Ibid.*, p. 48
[26] *Whitman in the Light of Vedantic Mysticism*, p. 26
[27] *Ibid.*, p. 27
[28] p. 303
[29] *Op. cit.*, p. 48
[30] "Song of Occupations," p. 182
[31] "Starting from Paumonok," p. 14

And again: "If the body were not the soul, what is the soul?"[32]

These lines clearly indicate the non-difference point of matter and spirit. The same may be called an assertion of non-duality. Similar assertions are strewn across the length and breadth of Vedic literature. In the *Katha Upanishad,* it is written: "With the thought-organ alone, this is to be grasped — there is nothing separate in the world."[33] The "thought-organ" here, of course, is Dr. Chari's "intuitive leap," by which Whitman is able to conclude that "objects gross and unseen soul are one."

Dr. S. Radhakrishnan describes the outlook of a man who has attained the unified vision: "The spiritualized man is a new genus of man exhibiting a new quality of life. Himself becomes as wide as the world itself, and he feels that the one spirit is present in all minds, lives and bodies."[34] A similar unified vision seems to inspire Whitman to sing: "I am large, I contain multitudes."[35] It also seems reasonable that Whitman should refer to the Omnes as:

> ... the One form'd out of all,
>
> ...
>
> Resolute warlike One including all and over all.[36]

The few stray examples quoted above indicate that Whitman's attitude to the physical world is not one of duality, of spirit against matter, but one of non-duality and inclusion.

RAYAPATI J. P. RAO

(*To be concluded*)

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[32] "I Sing the Body Electric," p. 80

[33] *The Beginnings of Indian Philosophy*, trs. and ed. by FRANKLIN EDGERTON (Cambridge, Mass., 1965), p. 189

[34] *An Idealistic View of Life* (London, 1951), p. 30

[35] "Song of Myself," p. 76

[36] "Starting from Paumonok," p. 14

BRIAN G. COOPER

Milton's Spirituality

[Our old friend, Mr. Brian G. Cooper, M.A., B.LITT., has always been interested especially in seventeenth-century Protestantism. Recently, being concerned with the organizing of an India Week at the Lanchester College of Technology, where he is a lecturer in Liberal Studies, has drawn him decisively into the field of East-West understanding. In this brief essay he indicates the hints which prompt him to regard Milton as more than simply a Protestant or Puritan religious poet. Mr. Cooper emphasizes the universal element in Milton's fundamental themes.—ED.]

JOHN MILTON (1608–74) was the supreme literary representative of the English seventeenth-century Puritan revolution: indeed, he comes to us as the greatest poetic exponent of the European Reformation. Universally revered for his poetic genius, Milton has suffered a curious fate; for, while the modes and meanings of his verse have become a warring-ground for conflicting academic schools of literary criticism, the universal religious themes with which his major works deal have become neglected as an ongoing source of spiritual enlightenment. Yet we neglect Milton's message at our peril; for, being timeless, it speaks to our own time. In this essay it is my purpose not to attempt either a new literary critique of Milton or a comprehensive theological analysis, but rather to delineate significant spiritual insights of universal contemporary relevance. For the depth of his religious experience, the breadth of his spiritual sympathies, his existential tension between contemplation and action, the sublime quality of his poetry, and the majestic grandeur of his cosmic themes, Milton is very much the Dante of English Protestantism. Like Dante's, his voice comes clearly to us across the centuries.

Milton's lofty spiritual awareness must be set within the context of his life.[1] Born in James I's London, his youthful ideal was the Renaissance humanist man: Christian, Platonist, scientific, and rational. From an early age a brilliant composer of Latin verse, he soon adopted his classical style to the religious preoccupations of his own time, his sympathies instinctively being with the Puritan quest for new dimensions of understanding. "On the Morning of Christ's Nativity" (1629–30) was Milton's first major religious poem: it stresses the harmony of heaven

[1] Works consulted on Milton's life and significance include: MARK PATTISON: *Milton* (1932), ARTHUR BARKER: *Milton and the Puritan Dilemma* (1942); GEOFFREY NUTTALL: *The Holy Spirit in Puritan Faith and Experience* (1946); F. E. HUTCHINSON: *Milton and the English Mind* (1949); L. A. CORMICAN: "Milton's Religious Verse" in *From Donne to Marvell* (ed. by B. FORD (1956), pp. 173–92; MILTON'S *Poems* (ed. by B. A. WRIGHT, 1959); WILLIAM EMPSON: *Milton's God* (1961); MICHAEL FIXLER: *Milton and the Kingdom of God* (1964).

and earth central to the Christian drama of salvation. During 1632–8 he withdrew from the pressure of university life at Cambridge to his father's estate in Berkshire, where he read widely in history, literature, philosophy, and theology, and progressively resolved to dedicate himself to God. His poems "On Time" and "At a Solemn Music" (1632–3) reveal his increasing awareness of the base, shallow, and discordant preoccupations of temporal concerns compared with the harmony and goodness of those eternal — themes expressed at Ludlow Castle in the presence of the Earl of Bridgewater (1634), in the currently popular idiom of the court masque, in *Comus*. The years immediately before the English Civil War find Milton in Italy, drinking deeply of the springs of classical and Renaissance culture in Rome and Florence, and engaged in tolerant social intercourse with Roman Catholics. The 1640s and 1650s he spent almost entirely pamphleteering[2] in the cause of religious and civil liberty, attacking religious institutionalism and formalism, making a highly unpopular stand for freedom from hypocrisy in marital relations, calling for educational reforms to unite religion and science in a harmonious study, and after 1649 acting as official international publicist of the Puritan cause. As Secretary for foreign languages to Cromwell's Council of State, Milton's literary genius was at the service of the Cromwellian Republic, from which he hoped so much, and whose eventual passing both momentarily endangered his life and permanently cast a deep shadow of disillusionment over him, which the onset of his blindness cruelly symbolized. Yet the post-1660 years saw the greatest flowering of his poetic genius. Drained of any inspiration or desire to compose a national epic, he turned to a more universal theme — the Fall of Man — and the Christian understanding of the Divine response through a scheme of cosmic redemption, in the details of which the divine revelations often seem shrouded in mystery and the human reactions must necessarily involve the quality of blind heroism of faith. Such were the sublime themes treated with unsurpassed magnificence in Milton's epic trilogy *Paradise Lost* (1667), *Paradise Regained* (1671), and *Samson Agonistes* (1671).

Milton's great works consciously aimed at uplifting his readers to new heights of spiritual understanding

> ... assert Eternal Providence,
> And justify the ways of God to men.[3]

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[2] E.g. *On Reformation in England* (1641); *The Reason of Church Government* (1642); *The Doctrine and Discipline of Divorce* (1643); *On Education* (1644); *Areopagitica* (1644); *Eikonoklastes* (1649); *Defence of the English People* (1651); and *Second Defence of the English People* (1654). See *Milton's Prose Works*, Bohn's Standard Library (1848–53). Of these works *Areopagitica*, an unequalled advocacy of spiritual and intellectual freedom, is outstanding.

[3] *Paradise Lost*, Book I, ll. 25–26

But his recounting of Christian orthodoxy was almost as perfunctory then as his pamphleteering polemics on dogmatic controversies seem arid today. Milton's universal spiritual significance lies beyond his specific Puritan context of concern. For however much he felt constrained to keep his far-ranging spiritual awareness tightly controlled within the rather Calvinistic austerity of his monumental poetic structure, Milton could not altogether disguise his deep affinity with that essential religion of Light, Harmony, and the indwelling Spirit which has united seers, mystics, and men of spiritual vision in every age. In seventeenth-century Europe, "Light mysticism" in various forms had many devotees among radical questing Protestant spirits. Many and diverse intimations of Light mysticism appear in Milton's works; certainly his experience of life made him increasingly conscious of the powerful reality of what the Quakers termed "the Inner Light," an awareness heightened by the onset of his physical blindness. His deeply meaningful contrasting of light and darkness, especially in *Paradise Lost*, comprises both exaltation of the Christ as the Light of the World and an implication of the Light that can light every man.

> Hail holy Light, offspring of Heaven first-born!
> Or of the Eternal coeternal beam
> May I express thee unblamed? Since God is light
> And never but in unapproached light
> Dwelt from Eternity — dwelt then in thee,
> Bright effluence of bright essence increate![4]

And:

> But cloud instead, and ever-during dark
> Surrounds me ... .
> So much the rather thou, Celestial light,
> Shine inward, and the mind through all her powers
> Irradiate; there plant eyes; all mist from thence
> Purge and disperse, that I may see and tell
> Of things invisible to mortal sight.[5]

Samson Agonistes was for Milton the archetype of the lonely, heroic soul, physically blind yet rising to superhuman moral heights through spiritual illumination:

> But he, though blind of sight,
> Despised and thought extinguished quite,
> With inward eyes illuminated
> His fiery virtue roused.[6]

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[4] *Ibid.*, Book III, ll. 1–6 [5] *Ibid.*, Book III, ll. 45–55

[6] *Samson Agonistes*, ll. 1687–90. For Milton's mysticism, see also CORMICAN: *op. cit.*, pp. 175–9; HUTCHINSON: *op. cit.*, pp. 151–72

Milton's understanding of Harmony is another theme central in his spirituality. Man's striving to know unity between the human and the divine, and for harmony between earthly and heavenly elements, comes through both the content and the very style of Milton's religious verse — "assimilating the human to the divine mind."

> And let the bass of heaven's deep organ blow,
> And with your ninefold harmony
> Make up full consort to the Angelic symphony.[7]

And:

> ... keep in tune with Heaven, till God ere long
> To his celestial consort us unite,
> To live with Him ... .[8]

Yet the divine harmony has become marred by human shortcomings and the very mystery of evil itself, and only by seeking afresh affinity with the divine can that harmony be re-established: to that end, Milton's religious poems enable the serious reader to commune with the Divine. In *Paradise Lost, Paradise Regained,* and *Samson Agonistes* especially, Milton offers both a medium and a form of illumination: the way is to be open for the Spirit.

His witnessing of the failure of institutional religious reforms, the vicissitudes of his personal life, which brought him agonies of soul, and his profound disillusionment with the decline of England's corporate spiritual aspirations after they had aimed so high in the Cromwellian era, all drove Milton back upon the resources of the interior Spirit. "That which is internal, and the peculiar possession of each believer, is far superior to all, namely the Spirit itself." His abandonment of a narrow religious legalism and an arid Biblicism was constrained under the existential pressure of intuitive perception of the movement of the Spirit.

> ... the sacred mystries of Heaven ...
> Left only in those written Records pure,
> Though not but by the Spirit understood.[9]

And:

> And chiefly Thou, O Spirit, that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for Thou know'st ... .
> ... What in me is dark
> Illumine, what is low raise and support ...[10]

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[7] "On the Morning of Christ's Nativity," ll. 130–2

[8] "At a Solemn Music," ll. 26–28

[9] *Paradise Lost,* Book XII, ll. 509–14

[10] *Ibid.,* Book I, ll. 17–23

Illumined by the Spirit, man can regain Harmony with the Divine: such is the essence of Milton's abiding message. A great English patriot and Puritan protagonist whose cosmic-scale dramas are a major expression of the genius of Western Christendom, his fundamental themes yet remain universal. To the soul patiently opening itself to the Miltonic vision can still come that spiritual inspiration which, three centuries ago, sustained and enfolded that remarkable man of affairs and man of faith, the unique John Milton.

BRIAN G. COOPER

Other Fruits

High on a March-roused hill, in a grove full fruit
-ed still with holly, you said *Female trees.*
Below the young green quivered. On quivering knees
I faced the opaque years so little suit
-ed to the deepening which stirred the root
of me. As through the pierce of need one sees,
implicit there, the only course which frees,
I found my purpose in a voice long mute.

I have a deep and thirsting need of you
— I do not mean the common human need
of woman for man to plant the common seed
to which her tending yields its fruiting hue
— a subtler planting, quickening in me,
stirs the mind's womb to fresh fertility.

DOROTHY ELLIN FLAX

G. SRINIVASAN

Person and Thing

[Readers will remember Dr. G. Srinivasan's lucid essays on "Sartre and Sankhya" and "Emotion in Philosophy" in recent months. Here we have another clear piece of reasoning on the important distinction between person and thing. Dr. Srinivasan elucidates Existentialist insights by the light of his own training in Indian philosophy. His final touch about the transcendence of the distinction between person and thing is a valuable suggestion towards synthesis.—ED.]

MAN has life, consciousness, and self-consciousness; whereas a thing has none of these. This is a distinction between person and thing in terms of their properties. But more basic is their distinction in terms of their existence. Person and thing are two *kinds* of existence and to confuse one with the other makes our philosophical thinking erroneous. The error may arise either out of "personification" of things or out of "reification" of persons; but in either case, their difference is lost sight of. The pan-psychist in his anxiety to extend the definition of selfhood to all entities takes much for granted on the side of things, while the materialist in his enthusiasm to explain consciousness in terms of matter leaves much unaccounted for on the side of persons. These opposite points of view are equally partial and defective. A satisfactory metaphysical conception of unity can be reached, not by reducing one to the other but only by admitting and transcending the differences. Transcendence is a spiritual act in which man encounters the metaphysical being. But to realize being he should first realize himself as man, and to grasp his own human existence as distinguished from the infra-human existence is the first step towards transcendence.

Man exists in a sense in which things do not exist. In his case, to exist is to act. Activity implies a lack or "nothingness," possibility, becoming, and freedom.[1] Man is the dynamic unity of all these. He is always a lack or "nothingness," since he has no fixed essence or content in him. He is always a possibility, since he perpetually seeks to realize an essence or content; he is always becoming, since he passes from possibility to actuality; he is, above all, freedom, since he ever renews himself as a possibility of further modes of realization.

Man, to himself, is never a given passive entity but always discovers himself in his purposive dynamism. His properties do not cling to him as passive appendages but are the modes of his existence which he persis-

[1] JEAN-PAUL SARTRE: *Existentialism*, trs. by BERNARD FRECHTMAN (Philosophical Library, New York, 1947), p. 18

tently realizes. His consciousness is the pre-reflective act projected into the world and is constituted of it. When the pre-reflective act reflects on itself, it becomes self-consciousness.

Man never exists "out" of the world but is always in it. He is a being in the world and his being-in-the-world is a unitary phenomenon. He is "in" the world not as a thing is in it; in his case, the "inness" is not spatial or locational; but he dwells in the world and is in a mode of relation with it which involves concern. Concern is exclusively a human mode of relation of which only man is capable. Just as man is never "out" of the world, the world is never "out" of him. The world is not a spatial container of man but is constitutive of his being-in-the-world. Man and the world thus together constitute a single bi-une reality and each is inconceivable without the other.[2]

Man does not merely exist in time but himself *is* temporality. For at any moment of his existence he finds himself to be immersed in a situation, as being thrown into it and as being projected ahead of it. These three structural aspects of his being-in-the-world constitute his present, past, and future and he is their "ecstatic unity." His present is determined by his future "projection" and past "thrownness" and expresses the "unity" of both.

Man is not merely in space like a thing but himself *is* spatiality. He is the field of concern which discloses the world of objects; and, in thus disclosing the world, he discloses himself, for he is nothing other than this "disclosedness."[3] The measure of his distance from objects is accordingly to be found in the concern with which he discloses them. The object with which he is most concerned is nearest to him, though it is farthest from him in space; similarly, the object with which he is least concerned is farthest from him though it is nearest to him in space.

All these characteristics, which belong exclusively to human existence, are wanting in the case of things. In fact, it will be appropriate to say that only a person *exists* while a thing merely *is*. A thing has its being "given" to it, which it passively possesses. Its properties constitute its essence and it is known through its essence, unlike a man who is known through his existence. A thing has its being located in space and time, and is known as so located. Its relations to other things are spatial, temporal, or causal and it is incapable of entering into relations of love, trust, and commitment, which are exclusively human modes of relation.

Man's existence is, however, inconceivable without things. For man is

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[2] MARTIN HEIDEGGER: *Being and Time*, trs. by JOHN MACQUARRIE and EDWARD ROBINSON (S.C.M. Press Ltd., London. 1962), p. 65

[3] *Ibid.*, p. 171

essentially activity, and in activity he deals with things. He does not merely gaze at them with indifference but is actively concerned with them. He manipulates them and uses them as "tools" to realize his ends or purposes. Things thus turn out to be "tools" in the hands of man, and as "tools" they enter into his life. This brings out a very important difference between person and thing. A person alone is an end in himself whereas a thing can only be a means to this end. Things are *for the sake of* man, who uses them for his ends.[4]

Man is concerned not only with things but also with other persons like himself. His concern with other persons is of the nature of solicitude. He does not merely perceive them but "meets" them in communication and recognizes them as centres of freedom like himself. Communication is a uniquely intra-personal relation and is possible only between persons. In communication man enters into bonds of love, sympathy, and trust with other persons and becomes "handy" to them by being of service to them. These modes of personal relation accord to him a plenitude of being which he otherwise lacks. But there is the other alternative of his becoming egocentric and "unhandy" to others; he may try to assert his own freedom at the cost of others' freedom and this may give rise to a conflict of persons which results in mutual destruction of freedom.

Man's life in a society of persons provides his existence with an ethical setting. He becomes value-conscious and will be free to choose his own values. A choice of values implies ethical freedom, which is the core of authentic human existence. In choosing his own freedom, he chooses the freedom of others as well,[5] since it is in a society of free persons that each person is freest. Man's responsibility always goes with his choice, and in choosing a particular value or mode of action he is responsible not only for himself but for all others. For in all his actions he will be setting an example for others to follow. Hence he will have to ask himself the question, what would happen if all others acted in the same manner,[6] and the answer to this question should determine his course of action. The man who is guided by no such principle but acts in a manner exclusively conducive to his own self-interest is a man with an "uneasy conscience."

Human existence in its authentic mode is, however, not what is "given" to each man but what he has to achieve actively for himself and sustain through the exercise of his choice and responsible activity. Man's basic freedom hence consists in the choice he has to make

[4] This is similar to the Viśiṣṭādvaitic view that *acit* exists for the sake of *cit*.

[5] JEAN-PAUL SARTRE: *op. cit.*, p. 54

[6] *Ibid.*, p. 20

between the two alternatives of either maintaining himself at the level of authentic human existence or descending to the level of inauthentic, infra-human, thing-like existence. The exercise of freedom in choosing his values and active pursuit of them with a sense of moral responsibility will qualify man for authentic human existence, while their absence renders his existence inauthentic and relegates him to the level of thing-like existence.

What distinguishes man from a thing most is thus his freedom and responsibility, which are constitutive of his ethical existence. Man enters into bonds of commitment to his fellow beings in his ethical existence. But his ethical commitment to his fellow beings may sometimes be born of his religious commitment to God. Man's religious relation to God, however, bears a paradoxical character, since it combines his freedom with dependence. For only by choosing to integrate his personal existence with God will he be able to overcome the limitations of his finite personality and act with a sense of infinite capacity and responsibility. To be most "free" is thus to be most "dependent" and in cultivating dependence on God, man chooses to be a "tool" in the hands of the divine.[7] But this signifies not his reversion to the status of a thing but his transcendence of the dichotomy of person and thing; and it places him on a supra-ethical and supra-mental plane of existence.

G. SRINIVASAN

WE cannot know whether we love God, although there may be strong reasons for thinking so, but there can be no doubt about whether we love our neighbour or no. Be sure that in proportion as you advance in fraternal charity, you are increasing in your love of God ...

—ST. TERESA

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[7] Ramanuja believes that man reaches the highest state of freedom when he realizes himself as the *śarīra* (body or instrument) of *Brahman*.

P. NAGARAJA RAO

A Critique of Science and Technology

[Readers will remember the many philosophical contributions to our pages by Dr. P. Nagaraja Rao, M.A., D.LITT., who was until recently a professor of philosophy at Sri Venkateswara University, Tirupathi. In this article he provides a broad survey of the valid criticisms of the all-embracing claims too often made on behalf of the scientific and technological point of view. He argues conclusively that science at best puts certain effective tools into man's hands but leaves man to find otherwise the great wisdom necessary to govern himself.—ED.]

IN the realm of human achievement science looms very large. It is one of the most widely appreciated descriptives of the human mind, that has brought man a distinctive type of existence and ushered in civilization. It has reduced human drudgery and lengthened man's span of life and reduced the death rate. Some look upon science as the saviour of man and the great solvent of all our problems. The scientific outlook and rationalism are the faiths of the modern intellectuals. Our great late Prime Minister Jawaharlal Nehru declared, "There is no future for us without science and technology." (But people forget the other sentence that follows. He said, "At the same time, that future will be shallow and empty and without any real meaning if we ignore or forget our past.")

The scientific rationalist traces all our miseries and grief to our being tied down to an outmoded non-rational way of life. Reason is declared "the best ally of man in the long run." Max Eastman says of science, "It is man's gradual understanding — the real knowledge — the kind of knowledge you can rely on in action. It is neither revealed by God nor spun out of the head of Aristotle." Its chief methods are observation and experiment. It deals with facts, with such facts as can be weighed, measured and counted. It does not bother about the imponderables.

Technology, based on science, has glutted the world with marvels. It has given us spectacular triumphs eliciting admiration from all. Bertrand Russell has written panegyrics on it, and many other writers have been eloquent on the theme.

Science does not merely represent a process or technique of work; it is also a faith and has an outlook which is called the scientific temper of mind. It is this temper that is identified with rationalism. It is this outlook that denigrates religion and other values whose existence cannot be disclosed by the methods of science.

But science has serious limitations. It cannot deal with the world of values that are not quantitative. For example, human values like friend-

ship, the pursuit of knowledge and creation and the enjoyment of works of art cannot be described in scientific terms. Nor can the fundamental principles of morality, e.g., justice, freedom, and happiness be treated by scientific methods. These values justify themselves. Analysis and synthesis are not the only approaches to the study of things. More goes into the paintings of the celebrated masters than canvas and pigment. The great musical compositions are not mere differences in the wave-length of sounds.

Science forgets that there is much that we do not know, and no doubt a great deal that we shall never know. But this does not mean that what science cannot discover is non-existent or useless. Other modes of knowing than science are open to man. The author of the *Gītā* commends humility: "Mysterious is the origin of beings, manifest their intermediate stage, O Bhārata, and mysterious again is there end" (II.28). Henry Adams wisely laments, "After all man knows mighty little, and may some day learn enough of his own ignorance to fall down and pray." How much escapes man's grasp and the ambit of science and its ken was beautifully described by Newton: "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of Truth lay undiscovered before me."

Science can only know a part of Reality. It has to leave out all those aspects that are not amenable to quantitative measurement. The intangible and the impalpable are not in its jurisdiction. It abstracts only one aspect of Reality and leaves the rest out of its purview.

The wide acceptance and the immense popularity of science are due to technology. "Science is the understanding of Nature and technology is its control." It is the marvels of technology that have made men look upon science as the greatest benefactor of mankind. But the glory of science and technology have a dark side also. It we look critically at them the fruits of science are not all unqualifiedly good. It produces on the one hand poison gas and on the other sulphonamide drugs and atom bombs. The ethical nature of scientific goods depends on the use to which we put them. Science is at best *amoral* in its nature. There is no point, therefore, in blaming science for its inventions; but neither ought it to be exalted as sole guide in human affairs.

The methodology of science is deterministic to a large extent (in spite of the recent assertion of the principle of indeterminacy). The scientific view of man is mechanical. Scientists have scanned the heavens and found no God disclosed by their telescope, and no soul disclosed by their microscopes. They say that life is at best a chemical process. They see no future

for man beyond death. The study of the composition of man discloses the same chemicals that are in the body of any other animal and there is nothing special in man. "The earth turns and spins, the sun shines, stars blaze and die; man need not waste his thought in seeking a different destiny for himself."

Deterministic physics, psychoanalysis, astronomy, the doctrine of evolution, and Marxism have all assailed the unique nature of man. Copernicus abolished the primacy of man's planet, and Behaviourism abolished the primacy of the mind of man. Freud held that man is the plaything of his subconscious, over which he has no control, and Marx held that man's morality is a factor of his economic context, the celebrated "materialistic interpretation of history." In seeking to resolve the mystery in man, science treats him like any physical object which it manipulates. This means that man has no free will. To deny man freedom of will is to absolve him of all responsibility. This leads to plain materialism and ethical hereticism, which spell danger to society. If man's will is not free, declares Dr. S. Radhakrishnan, history is fate and man's optimism is a myth. The chief defect of the scientific outlook is this determinism.

Science is not sufficiently critical about the limitations of its instrument, reason. Reason is at best an instrument. It cannot give us a knowledge of ends, but can only tell us the way to realize the ends we set before ourselves. Reason is like a sharp razor — all blade and no handle, in the words of Tagore. It is inconclusive, for the simple reason that one's reasoning can be refuted by another better reasoner. So it cannot be the ultimate and exclusive instrument of knowledge. There are other modes of knowing that are not infra-rational but supra-rational. One such method is intuition and the mystic experience of the saints. What is disclosed in experience is explained in terms of reason. Hence, we need something *plus* reason. Reason is necessary but not sufficient by itself. Worship of reason is also a form of fanaticism, which has its bad effects, and true religion avoids it.

The most far-reaching and adverse effect on human life results from the nature and function of scientific organization and technique. Today science is able to build huge organizations with the help of its immense powers and techniques. The mechanical drives of organization have succeeded in producing a mass-society, a sort of "animal form" where each is like the other. A dull uniformity is the spectacle, men identical in their dress, desires, pastimes, and views. The drive to conformity bids fair to erase the native diversity of men and their talents.

Psychological techniques have enabled men to exercise tyranny over the minds of other men, and after a "brainwashing" human beings emerge in

the image desired by the dictators. The drive towards uniformity is aided by massive violence and the painless process of mental manipulation, the gifts of psychology to dictators. Chemical drugs too are used to prevent men from independent thinking. Some of these drugs produce "visions" and restore tranquillity. They kill the creativity in individuals.

Scientific organization spells the destruction of individuality by skilfully clothed propaganda in favour of thrilling lies and glittering falsehoods. Propaganda, when continuously applied in increased doses, is hard to resist, even for a strong mind. It appeals cunningly to the lower passions, appetites, and lusts, which are strong.

These techniques reduce man to the state of a "psychological captive." Men lose the desire for freedom. They fear freedom. They lose the power to choose, become blankly uninterested in freedom, and do not care to exercise and are unable to use the right of dissent. All they ask for is a few gadgets, some means of grubbing up a comfortable living, and cheap forms of entertainment to forget themselves. In the absence of choice the sense of values disappears and men lose their uniqueness.

The prospects of an industrial civilization are grim. It has created mechanical habits of life and made life dull, routine-ridden, and unimaginative. It has taken sentiment out of human life and reduced human relations to legal codes. The warmth of personal relationship is lost. In its place, we have a sophisticated society or a mass of barbarians, each doing what he can and what pleases him. The scientific reconstruction of society might claim to have mechanized sex and given us much-needed powerful checks on the population explosion which are fondly admired by demographers. "But let us not fail to see," as Sorokin observes, "that it has made the richness of sex experience cheap, trivial, divorced from the sense of guilt and commercial."[1] The limitations of the rational outlook are serious and significant.

Science gives us knowledge, and knowledge is power. Power and knowledge are good but not good in themselves. They have to be grounded in love to be useful. Hence the need for religion. The most important effect of the knowledge at the disposal of science, violence, is symbolized in the nuclear weapons whose alarming developments have made war not an instrument of victory but the probable cause of universal destruction. Science has placed in the hands of men immense power, which it needs great wisdom to use aright.

Science has enabled us to fight external nature and manipulate her forces and build on them. But man has not only to fight external nature but also to live in peace and amity with his fellow men and himself. He

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[1] PITRIM SOROKIN'S *Sane Sex Order*

has to fight those factors that make common life difficult. He has to devise those types of political, social, and economic orders that promote peaceful and co-operative living. This is not a mere matter of external adjustment. It is possible only when man is able to overcome the animal in himself. In the heart of man there is a conflict between reason and passion; he has to subdue passions, overcome his mean motives, and control his humiliating weakness, jealousy, to build a new social order that will ensure happiness for all. To win in this inner conflict, man needs religion. Science alone will not do. Man needs to imbibe a purpose in life and to allow it to dominate all. Without the knowledge of that, the science of good and evil, no other knowledge will be of avail, said Plato. The discipline we want is summarized by Lao-tzu in his description of the ideal society: "Production without possession, action without self-assertion, and development without domination."

P. NAGARAJA RAO

The Imperishable Fire

The savage beat
Of savage feet
Across our times:

Violence, insensibility,
Sex *ad lib.*,
No privacy;
Youth, deprived
Of the roots of love,
Gone poisonous.

But the seed does not die;
Though for Ages it lie,
Hidden depth below depth,
The Divine will once more aspire:
Its imperishable fire will blossom,
Rise higher,
Yet higher.

AUDRE S. LA ROCHE

W. B. CROW

The Aquarian Age

[We are glad to welcome to our pages Dr. W. B. Crow, a professional biologist of London. He has also devoted many years to the study of anthropology, depth psychology, and arcane sciences and has written on various themes in these fields. This scientist of high academic standing puts forward an interesting collation of facts and traditional astrological symbols relating to the new cycle in human affairs which is expected to be fully launched in the twenty-second century but is already making its influence felt.

Readers will be interested in the quotations and references from Theosophical literature which have been appended to this article.—ED.]

IN TRADITIONAL WESTERN ASTROLOGY the zodiac is a circular zone in the celestial sphere within which lie the apparent paths of the Sun, the Moon, and the five planets: Saturn, Jupiter, Mars, Venus, and Mercury. For purposes of the horoscope it begins at the point of intersection of the plane of the sun's path (the ecliptic) with the Equator, at the spring equinox. The zodiac is divided into twelve equal parts of 30° each called "the signs of the zodiac," named after twelve constellations, with which they are thought, at one time, to have coincided.

So that our readers who are not acquainted with astrology may understand what follows, we list these constellations: Aries the ram, Taurus the bull, Gemini the twins, Cancer the crab, Leo the lion, Virgo the virgin, Libra the balance, Scorpio the scorpion, Sagittarius the centaur, Capricorn the goat, Aquarius the water-pourer, and Pisces the fishes. As they form a circle (like the signs), the last named is in contact with the first. The real constellations are of unequal length, but the influence of each is supposed to be more or less confined to 30°. So now we have two zodiacs: a zodiac of the signs and a zodiac of the constellations. The former moves round slowly through the latter at the rate of 2,160 years for 30°, the cosmic month of Plato. There is no general agreement as to exactly when the two zodiacs coincided; some astrologers take it to be as much as one or two hundred years before, others about the same time after, the birth of Christ. We will take it to be about the time of the beginning of the Christian epoch, but the exact date will scarcely affect our argument.

It has frequently been pointed out that the position of the vernal or spring equinox (and therefore of the autumnal equinox which lies opposite), in the different zodiacal constellations, corresponds to the various dominant cultural periods in the history of man.

Going back to the early period 12960–10800 B.C., the vernal equinox was in Virgo, an Earth symbol. This was, in many parts of Europe and Northern Asia, the Old Stone Age (Palaeolithic), when man used flints dug out of the earth for tools, and worshipped the virginal mother goddess. For the connection between sex and procreation was unknown. The virginal character of the symbol is seen in the naive character of the people. Only traces of this cult survive today. The earthy character is still maintained in the dark skin of the Negro and some other races. Society was divided into small groups, another feature of Virgo.

When the vernal equinox was in Leo (10800–8640 B.C.), the Neolithic cultures flourished. This was the period of the great cyclopean monuments of herculean construction, reminding one of Hercules and other great heroes of antiquity. Now Hercules was connected with Leo. Much of the culture is called heliolithic by some archaeologists, and Helios, the sun, is ruler of Leo. Sun worship was general. Kingship was universal.

When the vernal equinox was in Cancer (8640–6480 B.C.), the Moon became an important deity. The moon rules Cancer. This was "the great mother" symbol discussed so much by anthropologists and depth psychologists. Matriarchy prevailed in some places. In the next period (6480–4320 B.C.), the twin period, Gemini, there was a great tendency to double or twin symbols, e.g. the double-crown of Egypt, the country being divided into two, as were many other realms at that time. This survived in Crete, where the double-axe was a dominant symbol and even the vessels usually had two spouts. In the Taurus period (4320–2160 B.C.), the bull was the supreme symbol. The sacred bull of Apis was regularly sacrificed in Egypt. In Crete it was the Minotaur. In the Aries period (2160 B.C. to the time of Christ) this was gradually supplanted by the paschal lamb, which was adopted by the Christians. It is interesting to note that the two chief symbols of Christ are the lamb and the fishes. The coming of Christ happened at the time when the vernal equinox was situated between Aries the ram and Pisces the fishes.

It is generally agreed that the Christian Era, in the narrow sense, is represented by the fishes. It is also said that during each period there is an influence of the opposite constellation. In the Christian Era this was Virgo. Hence the importance ascribed to virginity by the Fathers of the Church. But the fishes themselves were very important symbols. Loaves and fishes in the Gospel miracles have a reference to Virgo and Pisces respectively. There are several allusions to fishing and fishermen. The apostles were "fishers of men."

According to our reckoning, the equinox should enter Aquarius in A.D. 2160. However, it is taught by astrologers that the movement of a

heavenly body into one of the houses of the heavens begins to be felt when that body gets within 5° of the cusp of that house (point where the latter begins). Applying this to the movement of the equinoctial point in the zodiac of the constellations, we find that the earliest possible year for Aquarian influences to be felt is 1800. Near this time the forerunners of modern arcane thought began to write. Goethe, Schelling, and Oken were outstanding examples. About the same time materialism, rationalism, and other negative schools of thought began to manifest and the French and other revolutions occurred. Dictatorships were set up. The visions of Swedenborg and the rise of spiritualism probably represent the last upsurge of the Piscean tendency. Pisces and its ruler Neptune are invariably prominent in the horoscopes of spiritualists.

Aquarius the water-pourer is ruled by the planet Saturn, the greater infortune as it is called, and also among the moderns by Uranus. Aquarius is also associated with Juno the queen of the gods and Ganymede, the cupbearer of Olympus. Although Aquarius is figured as the water-pourer, it is an airy symbol, not a watery one. It refers to the atmosphere, Juno or Hera being the air goddess. The water poured out is the rain. Aquarius is a human symbol. In its best aspects it rules friendship and brotherhood. It is essentially a social symbol.

Under the restrictive Saturnine nature of Aquarius there will be a struggle for individual freedom. Of course, resistance will come from the opposite constellation Leo. One of the first of the Piscean customs to be abolished was seen in American and Indian prohibition. For the consumption of alcohol is associated with Pisces. Fanatical efforts are already being made to abolish smoking. Extraordinary police measures are being taken against drug-addicts and it must be admitted that the Piscean age was the age of drugs. Even the medical use of drugs will practically disappear in the Aquarian age, and physicians already admit the harmful side-effects of many of their favourite drugs.

As Juno has her house in Aquarius the influence of women will be seen in society, and it is already powerful in America.

As the young man Ganymede was said to have been taken to Olympus by Jupiter to gratify his unnatural passion, under the pretence of making him his cup-bearer, so in the Aquarian age there will be extraordinary attempts to legalize homosexual practices and make them respectable. The last thing the Aquarian wants is to live a normal sex-life. His excuse is the growing world population.

The element of air is the symbol of the mental, as opposed to the emotional life (water). Aquarius is pouring, i.e. getting rid of water. Every effort will be made to rid mankind of emotions. Feelings will be

cramped. Friendship and brotherhood will be compulsory, not based on feeling, but on theory (air). Aquarius is a scientific sign, but is not spiritual (fire) or practical (earth). Therefore all sorts of idiotic inventions will appear, as well as useful ones liable to cause trouble. The aeroplane is an example, no doubt useful, but liable to some terrible accidents and making war infinitely horrible.

The planet Uranus is said to rule Aquarius. The god Uranus was castrated and dethroned by his son Saturn, who was later treated in the same way by the grandson Jupiter. This calls for some explanation, both from the psycho-analytic and the astrological viewpoints. We are here concerned only with the latter.

Uranus is the planet of unexpected, sudden, and violent events. It rules the lightning flash and explosions. It also rules advanced technical inventions. Hence the splitting of the atom and the atomic bomb.

Uranus was a eunuch. Hence the modern tendency to repress sexuality, whilst continually discussing the so-called sex-problem in public, characteristic of the eunuchoid mentality.

Venus, planet of beauty, is said to be exalted in Pisces; during the Piscean age the fine arts reached their highest expression. The arts in the Aquarian age will first be mechanized and finally disappear except where the opposite symbol of Leo breaks through, i.e. mainly in the drama.

Aquarius corresponds with the house of friendship. However, it is not the warm-hearted friendship and it is not based on emotion (water). It is purely intellectual or even doctrinaire. It rules communities and brotherhoods. Unfortunately, in its negative aspects, it favours the repression of individuality and favours the reducing of individuals to a common low level. Here, however, we must remember the opposite symbol of Leo corresponding with the house of individuality and differentiation. Hence during the Aquarian age there will be a continuous conflict between individuality and community, between class and race distinction on the one hand, as in the Indian caste system, and the forceful repression of the same in the interest of brotherhood. We can expect a great development of forced friendship between individuals and communities. Unfortunately this is bound to clash with rights and privileges of chivalry, nobility, and kingship, which are certain to be revived during the Aquarian age through the opposing symbol of Leo, ruled by the glorious sun.

W. B. CROW

A Theosophical Prophecy

Extracted from the Writings of H. P. BLAVATSKY (1887-8)

".... Tell us, when shall these things be? And what shall be the sign *of thy presence*, and *of the consummation of the age*?" asked the Disciples of the MASTER, on the Mount of Olives.

— *St. Matthew*, xxiv. 3 ff. (revised 1881 ed.)

... at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times [1887]. ... Theosophists — at any rate, some of them — who understand the hidden meaning of the universally expected Avatars, Messiahs, Sosioshes, and Christs — know that it is no "end of the world," but "the consummation of the age," *i.e.*, the close of a cycle, which is now fast approaching. ([Footnote:] There are several remarkable cycles that come to a close at the end of this century. First the 5,000 years of the Kaliyug cycle again, the Messianic cycle of the Samaritan (also Kabalistic) Jews; of the man connected with *Pisces* (Ichthys or "Fishman" *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius* psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.)

"Esoteric Character of the Gospels," *Lucifer*, November 1887

In about nine years hence [from 1888] the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. .. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races.

The Secret Doctrine, I. xliv

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates — those *whose very existence is known but to a small number of Adepts* — are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection

with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kali-yuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

The Secret Doctrine, I. 611-2

(An article "A Theosophical Prophecy," taking up some of the striking scientific and other developments inaugurated about the years 1897-8, was published in *The Theosophical Movement*, November 1946.

The article "The Signs of the Times" (*Lucifer*, October 1887) referred to by H.P.B. in "Esoteric Character of the Gospels" deals with hypnotism as the danger of this cycle, but is difficult to extract short passages from.)

Categories

(A PARABLE)

Three travellers came
from a far-off land.
For a while they stood
on a ridge and watched
the sun setting
in a blaze of red.

Near them, from a tree
a peacock rose,
flashed in the glimmer,
and took a plunge
deep into the wood.

The men wondered.
One said, "It's too big
to be a bird"; another,
"It can't be a beast."
"Marked the plumes?" the third
exclaimed. And they pondered.

"Can it have plumes,"
the first man asked,
"when it isn't a bird?"
"How can it?" said the second.
The third demurred.
The first was sure he was right.
The three men moved down
in the gathering night.

A. C. BOSE

SHAMSUDDIN

A Monument of Royal Tears

A Traditional Tale of the Taj

[Shri Shamsuddin's special field of interest is education and he has written on it in many periodicals. This time, however, he recounts a traditional version of the story of Emperor Shah Jehan and Empress Mumtaz Mahal and the building of the Taj.—ED.]

WITH the death of Jehangir a great chapter in the history of Moghul rule in India came to a close. Also, with his death, the influence of his famous queen Nur Jehan — "the Light of the World" — who for several years had ruled single-handed, suddenly came to an end. Already during their lifetime a struggle for the throne had started among the sons of Jehangir; and Shah Jehan, the most intelligent though not the eldest, succeeded in assuming the power and ascended the throne after his father.

Shah Jehan had a passion for luxury and beauty. He indulged in lavish expenditure wherever he found an opportunity to appease his hunger for them. This was not uncommon; many of his forefathers, the great Moghul rulers, were well known for this. Like them, he also undertook the construction of magnificent buildings. He adorned the old city of Delhi and gave it a new shape. The great palaces with marble halls and golden domes on the banks of the Jumna, the great mosque, the famous Chandni Chowk, still remind us of the glory of this great lover of beauty and art.

At the time of his accession, a wonderful and costly "Peacock Throne" was specially prepared. It had the shape of a peacock, with precious stones such as sapphires, emeralds, rubies, diamonds, etc., fixed in it. The cost was estimated at six millions and a half. While celebrating the first anniversary of his accession to the throne, he plunged into innumerable extravagances. He was weighed against costly stones which were later on distributed to the spectators and the royal favourites. More than a million and a half was spent on this occasion.

Among numbers of other revelries and festivities celebrated in the royal palace, there was, on the ninth day of the new year, a *Meena Bazar*, a sort of carnival arranged solely by the ladies of the Moghul nobles of the royal palace. Stalls, containing fine clothes, precious stones, embroidered garments, gold fabrics, fine coloured ribbons, and other luxurious articles, were opened. On this one day the ladies holding the stalls were allowed out of *purdah* and other restrictions. Besides ladies, the male

members of the court, including the Emperor, came to make purchases at this *Meena Bazar*.

During the reign of Jehangir at one such *Bazar* ladies sold only precious stones. Among other ladies, Mumtaza Zemani, wife of Jemal Khan, one of the nobles of the court, held a stall of precious stones. She was exquisitely beautiful and dressed in gorgeous clothes and ornaments. She was so gracious and lovely in her manners and ways that no-one came to her stall without buying something from her. The Emperor Jehangir himself went round the stalls and made heavy purchases from the stall of Mumtaza. In the end came Prince Shah Jehan. His eye was caught by the gracious and splendid beauty of Mumtaza. He at once made his way to her stall. By this time, except a large diamond, nothing was left in her stall. At the Prince's request she displayed it on the counter and asked a lakh of rupees as its price. The Prince at once agreed and paid. He stayed chatting with her, being captivated by her beauty and wit. When he went away with the diamond, his heart was left behind with Mumtaza Zemani — the best and the loveliest among the women of the age. He cherished the sweet memory and often longed to have her for his wife.

Later on, when he became Emperor, he fulfilled his long-felt desire and amid great pomp and show and gorgeous ceremonies took Mumtaza to wife. He showered all his affection on her and loved her from the core of his heart. His whole-hearted devotion to her can be measured by the fact that he never allowed anyone else to enter his harem and share her place. It was a unique attachment — so rarely found in any of the Moghul Emperors.

Being overwhelmed by the warmth of Shah Jehan's love and loyalty of devotion, Mumtaza too reciprocated it a thousandfold. Very soon she rose in the love and esteem of the whole royal family and became popular in the Empire. In this respect she even surpassed Nur Jehan, whose love was infected with a desire to rule and dominate and influence the whole nation by sheer force of will. Mumtaza had no such desire or ambition to become the ruler. She simply wished to be the monarch of all her master's love, and this she was granted amply and easily.

Years rolled by and Mumtaza gave birth to a number of children. In spite of the pain and labour she suffered at the birth of each child, none of her beauty was touched. Rather, she continued to grow always in loveliness and became more and more attractive day by day. During her last pregnancy she felt a little out of sorts and was filled with the apprehension of some impending disaster. Though she tried her level best to keep this from the notice of her beloved husband, nothing could be kept

hidden from the Emperor, who lived with her like her shadow.

On one fine evening Shah Jehan and Mumtaza, after strolling for a while in the royal garden, sat on cushioned chairs and looked at the beautiful scene. For a while all was silence, as Mumtaza seemed to be absorbed in her thoughts as she looked towards the lawn and Shah Jehan was engrossed in watching minutely the play of expression on her face. Suddenly Mumtaza seemed a little excited and particles of perspiration appeared on her forehead. Shah Jehan put his hand softly on her shoulder and, breaking the silence, said "Mumtaza, my dear! what has happened to you?"

"Nothing, I was just thinking about that pair of birds."

"And what think you of them so gravely?" asked the Emperor, fondly taking her hand in his own.

"Jehanpanah! they seem to have great love for each other."

"How do you know it?"

"I have been observing them for some time. They do not leave each other even for a moment. Both picked up the corn together, drank water from the fountain together, and now look, how fondly they are sitting so close to each other on that branch of the tree," replied Mumtaza pointing to the pair of birds.

"Yes, my dear! but what weighs on you so that you are excited and perspiration dews your forehead?" asked the Emperor, wiping away the drops of perspiration from her forehead.

"Jehanpanah, I was thinking whether this love of theirs would continue for ever!"

"Why not? if both remain sincere to each other it will continue for ever."

"That 's true, but supposing any calamity falls on them and, if they are separated from each other, what would be their condition?"

"May God not will that! But why do you indulge yourself in such gloomy thoughts? You do not seem well."

"No, my Lord! All is well with me. I was only thinking that everything is mortal on this earth; even love cannot last long. The cruel hand of death may take the life of the beloved, leaving the lover forlorn, bringing an end to their love."

"It is the way of this world. One who comes here has to go one day or the other. But that should not make one heavy at heart in the midst of his joys. And moreover, my dearest Mumtaza, you should not let yourself be troubled in the least for all this. Your condition is delicate these days, and you need rest for both body and mind."

So saying, the Emperor took hold of Mumtaza's hand and slowly

helped her to her chamber.

A few more days passed. Though Mumtaza felt a sort of weakness inwardly, she found no chance to express it. Shah Jehan paid special attention to all her comforts and cared for her so much that she felt too shy to show any weakness on her part. The Emperor loved her so deeply that the very thought of her impending pains filled him with gloom. He would always try to keep her cheerful, narrating only happy and pleasant things before her. Days rolled by quickly, and the time of her delivery drew nearer.

One night Mumtaza felt a strange sense of distress and disaster. She felt as if she would sink down. She could not get sleep and tossed restlessly in her bed. Ultimately, she woke up Shah Jehan and told him about her apprehension. Shah Jehan again tried to soothe and encourage her. But it had no effect on her; she felt her end was near. In the most entreating way she said, "O Lord of my life! I am grateful to you for all the love, affection, care, and benevolence you have showered on me. But beloved! now I feel, I shall not survive this time!"

"Don't say that, my dearest of all! You know what you are to me. Can you imagine what would be my condition the day you are no more? No, no, please, for God's sake don't think such thoughts. Have courage, I am sure there will be nothing wrong with you."

For a moment Mumtaza remained quiet but the agony of her inward pain would not allow her peace. She tried to control herself to the last, but then ultimately burst out:

"My Lord, Master of my life, I shall die now. But before I die, I beg two things from your grace!"

"Light of my eyes, I have never denied you anything. Ask what you want."

"Promise me, then, first, that you will not marry again. I cannot bear the thought of anyone else's sharing your love. I cannot tolerate that another's children should fight with mine over your riches, love, and power!" So saying, she paused a little.

"And what is the second thing you ask? Speak, my dear, speak swiftly, for I feel I will sink down before I say yes to you!"

"Promise me, then, that you will erect over my body a tomb unparalleled in this world to make my name immortal!"

Shah Jehan, with a weeping heart, promised to do as she wished. Mumtaza died in childbirth and the Emperor was left in bitter, lonely grief. For a moment he felt he would break down. For days together his tears did not stop and the memory of Mumtaza continued to pierce his heart. Finally the thought of her last wishes gave him strength and he

made up his mind to carry them out.

He did not marry again, in spite of the great pressure brought on him from all sides to marry for political reasons. He often repeated the one sentence: "As there is only one God for the soul, so there is only one moon for the Sun." And he kept his promise to her to the last.

To carry out his second promise he erected a matchless marble tomb over the last remains of his beloved queen: the Taj Mahal. It is still one of the most wonderful creations on earth, so lovely in appearance, so exquisite in design, so enduring in strength, and so eloquent of loyalty and love!

Of white marble, the Taj still stands on the bank of the Jumna near Agra, reminding us of the pious, serene, and ardent love of Shah Jehan for his adored wife and empress. People from all parts of the world visit this great monument every year and pay their homage to the departed soul. The Taj, a "monument of royal tears," is the befitting tribute to the memory of gracious Mumtaza Zemani — "the most exalted of the age"!

SHAMSUDDIN

Old Letters

A subtle fragrance clings to our old letters,
And as we read them memories awake
Lovely, or sad enough for tears,
They are the magic fetters
That link us to the past. As in a dream
We see a face beloved or hear some voice
Whose music made us long ago rejoice;
We are eternal debtors
To those time-faded words
That sing like long-lost birds.

HERBERT BLUEN

In Memoriam

It has become our sad duty to record the passing of no less than three old and esteemed friends.

Charles A. Moore

On 14 April 1967, Dr. Charles A. Moore, Editor of *Philosophy — East and West*, passed away in Honolulu. He was an old friend of THE ARYAN PATH, who had often written on topics concerned with East-West understanding. He was a distinguished teacher of philosophy and a few years ago was the Chairman of the Fourth East-West Philosophers' Conference. Only last year he wrote for us an article on "The Old and the New in Philosophy." His concern for world understanding and for open-mindedness in philosophy will be remembered with deep respect.

Charles J. Seymour

On 29 April 1967, Mr. Charles J. Seymour passed away in London, at the age of eighty. His contributions to THE ARYAN PATH over the years were many. He hardly ever failed to propound with conviction the reality of the spiritual being in man. The study of Vedanta had brought him this conviction, and his last MS. for THE ARYAN PATH, written about his eightieth birthday, surveyed his relation to it. It is titled "A Vedantist at Eighty" and will appear at the earliest opportunity in tribute to the memory of an independent mind and gentle soul.

Robert J. Butler

On 23 May 1967, our old friend, Mr. Robert J. Butler, of Reading, Penn., U.S.A., passed away. It was *Buddha Pūrṇimā*, and Robert Butler had been studying the Buddha's teachings recently in the attentive and methodical way characteristic of him. He wrote once that one of the insights he discovered on a visit to India was the wisdom of preparing for death by a philosophical study of man's true being. He visited India more than once and was a warmly welcome guest at Theosophy Hall. He had been for many years an Associate of the United Lodge of Theosophists and found in Theosophy the inspiration for his concern with Eastern wisdom.

New Books and Old

An Ancient Chinese Medical Classic*

ANCIENT CHINESE MEDICINE consisted chiefly of herb-therapy, divination, and incantations. Religion and theology merged into the heart of healing, and medicine was practised by priest-physicians, who were supposed to possess marvellous powers of healing. Amongst the noted figures of the Chinese healing art the name of Huang Ti, the Yellow Emperor, who is said to have lived during 2698–2598 B.C., is well known. He, in conjunction with his Minister Ch'i Po, wrote the famous Classic or Canon of Medicine. According to a legend, he is said to have visited the immortals and obtained his knowledge of medicine from them. He also went to see the two Goddesses, Scarlet and White, in the Golden Valley, and then composed the chapters on Diagnosis and the Pulse in his book. He is said to have invented the nine needles for acupuncture, which is an important feature of Chinese medicine.

Dr. Ilza Veith, in his new edition of *The Yellow Emperor's Classic of Internal Medicine,* has given an excellent English translation of the Chinese text. Its first edition was published in 1949.

The book is written in the form of a dialogue between the Emperor and his Minister Ch'i Po. The Emperor poses the questions and the Minister answers them.

There are three features of Chinese Philosophy in the Yellow Emperor's Classic:

(a) *Tao*: This is the key to the mysterious intermingling of Heaven and Earth. *Tao* means the way and the method of maintaining the harmony between this world and the beyond. This is done by shaping the earthly conduct to correspond completely with the demands of the other world. The theory of *Tao* is applied to the *Nei Ching*. *Tao* in its dual role of being the supreme regulator of the Universe, and of the highest code of human conduct, played an important part in early Chinese medical thought, which was closely linked with the dominant concepts of Chinese philosophy. In the *Nei Ching* there are numerous references to the dependence of health on the person's behaviour towards *Tao*. Longevity depends on complete adherence to the teachings of *Tao*.

Tao is discussed in the *Nei Ching* in conjunction with the two component aspects of the Universe, *Yin* and *Yang*.

(b) *Yin and Yang*: Literally *Yin* means the shady side of the hill or darkness, and *Yang* the sunny side or light. *Yin* and *Yang* are the elements from which the Universe has evolved. Their original function was the creation of the heaven and the earth. The cosmic relationship of *Yin* and *Yang* as darkness and light is, in the *Nei Ching,* carried over into the physical structure of man. Perfect harmony between these two elements means health; disharmony or undue preponderance of one element brings disease or death.

(c) *The Five Elements and the System of Numbers*: According to the Chinese concept *Yin* and *Yang,* in addition to exerting their dual powers, are subdivided into five elements, namely water, fire, metal, wood, and earth. Man, who is a product of heaven and earth by the introduction of *Yin* and *Yang,* also contains these five elements. They are also associated with different parts of the body, their functions, and interrelationships.

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*Huang Ti Nei Ching Su Wên: *The Yellow Emperor's Classic of Internal Medicine.* Translated with an introductory study by ILZA VEITH. (University of California Press, Berkeley and Los Angeles. 235 pp. 1966. $8.00)

The chief means of diagnosis in the *Nei Ching* is the pulse. The theory of the pulse is based upon the various stages of the interaction between *Yin* and *Yang* and upon dyserasia of the five elements.

The two ancient Chinese methods of treatment consisted of acupuncture and moxibustion. The *Nei Ching* mentions the use of nine kinds of needles. The points of acupuncture are distributed all over the body. The practice of moxibustion consists of the application to the skin of combustible cones of powdered leaves of *Artemesia vulgaris*. These cones are placed on particular spots and are ignited. They are extinguished only when they burn down to the skin and a blister is formed.

Professor Veith has given a very good analysis of the *Huang Ti Nei Ching Su Wên* in the Introduction. The book is very instructive. It is of great interest not only to the members of the medical profession but to all students of philosophy and history. It is an important contribution to the study of the history of medicine.

S. L. BHATIA

Panchadashi: A Vedanta Classic. Translated by HARI PRASAD SHASTRI. (Shanti Sadan, London. 486 pp. 2nd ed., 1965. 55*s*.)

The *Panchadashi,* so called because it comprises fifteen chapters, is a well-known and popular Vedanta classic. The Vedanta is the system of philosophy based on the Upanishads which form the conclusion of the Vedas. There are several varieties of the Vedanta, based upon and leading to non-dualistic (Advaita), qualified non-dualistic (Vishishtadvaita), and dualistic (Dvaita) assumptions and conclusions metaphysically. These are the principal orthodox schools associated respectively with the names of Shankara, Ramanuja, and Madhva. Of these, the Advaita tradition, to which the *Panchadashi* pertains, has priority in point of time as well as of following.

The main body of the Vedanta literature is made up of commentaries, subcommentaries, glosses, and so on, on the triple canon: the Upanishads, the *Brahma-sutras,* and the *Bhagavad-Gita.* There is also a vast subsidiary exegetic body made up of treatises (*Prakaranas*) small and big, which explain the whole system or any of the important topics therein in a quasi-independent manner. The present work is one such *Prakarana.* Its authorship is attributed to the famous Vidyaranya-Madhava, a great scholar of the fourteenth century, minister and preceptor to the kings of Vijayanagar, who turned an ascetic towards the close of his life and was a *Guru* at Sringeri Pitha. The matter is, however, not free from doubt.

The earliest name associated with the Advaita Vedanta is the famous Gaudapada, traditional author of the *Karikas* on the *Mandukya Upanishad.* The whole system of Shankara may be considered a brilliant elaboration of the original thesis. After Shankara, during the generations that followed, a series of commentators developed Shankara's groundwork on original lines with differing emphases. Among them may be mentioned Padmapada, Sureshvara, Vachaspati, and others. The *Panchadashi* follows the line of Padmapada, whose exposition of Shankara's doctrine in the *Pancha-padika* was commented upon by Prakashatman in his *Vivarana.* A summary of the arguments of the *Vivarana,* known as the *Vivarana-Prameya-Sangraha,* coupled with the name of Bharatitirtha, is traditionally attributed to Vidyaranya himself.

There are many Sanskrit commentaries on the *Panchadashi,* of which the best known is that of Ramakrishna. There are numerous translations of the work in the Indian languages; but not many in English. One of the earliest was that by Dr. M. Srinivasa Rao of Bangalore. Post-Shankara Advaita as represented in the *Vivarana-Prameya-Sangraha* and the *Panchadashi* has been competently explained by Dr. T. M. P.

Mahadevan in his *The Philosophy of Advaita.*

The present edition is excellent in get-up and gives the transliterated text in Roman script. The translation is vigorous and suggestive even where it departs from the orthodox interpretations. The Notes are brief and to the point. The work is one of the most comprehensive *Prakaranas* on the Vedanta and covers almost all the topics. Argument is presented along with hints for practical realization. The first five chapters are each entitled *Viveka* (discrimination) and deal with the existential aspect (*Sat*). The next five bear the appropriate caption *Dipa* (lamp) and treat of the aspect of consciousness (*Chit*). The last five have to do with the third and last facet of the Supreme Principle, bliss (*Ananda*) which appears in the title of each of these chapters. Together they afford a compendious as well as comprehensive perspective of the essential characteristics (*Svarupalakshana*) of the Ultimate Reality according to the Advaita Vedanta. This edition should be of great help to students of the Vedanta whose acquaintance with Sanskrit is rudimentary but who are yet anxious to understand the original. Dedicated to Professor H. H. Price, the eminent philosopher and psychologist, and published in London by an Indian scholar, the book is a happy meeting-ground for Eastern and Western thought.

K. GURU DUTT

Religion in a Changing World. By S. RADHAKRISHNAN. (George Allen and Unwin Ltd., London. 186 pp. 1967. 25*s*.)

Were one to read this book without knowing who the author was, it would be difficult to decide whether he was a Christian with a wide and deep knowledge of Hinduism and other faiths or a Hindu with considerable understanding not only of "classical" Christianity but also of the ferments at present at work throughout Christendom. Nor would one guess easily that this book had been written by the President of a great Republic recently in the throes of a more than usually difficult election and called to endure unprecedented strains and stresses. Through the pages there breathes an unquenchable optimism and the confidence that in the end, and perhaps sooner than most people think, all manner of things will be well. Perhaps "optimism" is the wrong word, for it has come to be linked with blindness to reality; and that in no way characterizes Dr. Radhakrishnan's thinking. Few men are more conscious of the darkness of the present world and the perplexity of those who care for the things of the spirit. Yet he remains invincibly assured that man is a religious animal and that his unease and rejections are evidence of divine discontent, and that out of it all a pattern is beginning to emerge.

Exactly what that pattern is neither author nor reader are, or can be, clear and precise. Indeed, the book is not so much a sustained and developing argument as a series of reflections. It could be that nothing here suggested or projected will happen, but that does not negate the spirit in which the book is written. "In man and his future," concludes Dr. Radhakrishnan, "we must have confidence" — and we have that confidence on something very much more than humanist grounds. Many, from various angles, will question premises, arguments, conclusions here set out, but all will find the book a cordial for drooping spirits and, perhaps, answer its call to creative endeavour and co-operative action with fresh confidence that it is, after all, worth while.

MARCUS WARD

Studies in Philosophy. British Academy Lectures. Selected and Introduced by J. N. FINDLAY. (Oxford Paperbacks, No. 112. Oxford University Press,

London. 266 pp. 1966. 10*s*. 6*d*.)

This book contains ten British Academy Lectures by ten British Philosophers: G. F. Stout: "The Nature of Universals and Propositions" (1921); C. C. J. Webb: "Our Knowledge of One Another" (1930); H. A. Prichard: "Duty and Ignorance of Fact" (1932); G. E. Moore: "Proof of an External World" (1939); R. B. Braithwaite: "Moral Principles and Inductive Policies" (1950); J. L. Austin: "Ifs and Cans" (1956); H. B. Acton: "The Philosophy of Language in Revolutionary France" (1959); K. R. Popper: "On the Sources of Knowledge and of Ignorance" (1960); John Wisdom: "The Metamorphosis of Metaphysics" (1961); A. N. Prior: "Some Problems of Self-Reference in John Buridan" (1962).

These British Academy Lectures illustrate the *British* tradition in philosophy: "the shocking change," as John Wisdom calls it, that came over it, when, in 1914, Russell said that problems of philosophy, in so far as they are genuine philosophical problems, are really problems of logic; and when G. E. Moore said in 1918 that he would not concern himself with the question "Does the soul exist?" but with the question "What do we mean when we say such things as 'I see this,' 'I did see that'?"

Not only do these lectures tend to show how problems of philosophy, as the British philosophical tradition sees them, are problems of logic (if this is indeed the case) but also how philosophical problems are, or appear to be, problems of the *use* of language, in particular, of the use of the *English* language.

> Are *cans* constitutionally iffy? Whenever, that is, we say that we can do something, or could do something, or could have done something, is there an if in the offing — suppressed, it may be, but due nevertheless to appear when we set out our sentence in full or when we give an explanation of its meaning?

And, Austin asks, if there is an "*if*" in the offing, what sort of an "if" is it?

These Lectures are analytical and lucid, and illustrate the British penchant, as Findlay says, for exact, cautious, logical thinking.

N. A. NIKAM

Essays in Analysis. By ALICE AMBROSE. (Muirhead Library of Philosophy. George Allen and Unwin Ltd., London. 262 pp. 1966. 40*s*.)

Much space would be needed to do justice to this densely-composed book, consisting of thirteen essays on "problems in logic and foundations of mathematics, metaphysics and epistemology." Inspiration is frankly drawn from both Wittgenstein and G. E. Moore, two contrasted temperaments: we stress this last word, as the author, like most of her school, does not seem to realize the intense subjective element, in Wittgenstein at least. This uniquely intuitive analyst was in fact a subjective, if "unsystematic," "metaphysician," the cult of whose works is a compensation for the compulsive so-called abolition of metaphysics. It is ironic that key-concepts like "clarity," "clarification," "analysis" itself, "sense," "nonsense" are never analysed (one instance among many is by Wittgenstein, p. 234).

Dr. Ambrose, however, does seem frequently aware of the razor-line which separates "linguistic analysis" from the conscious or unconscious view that philosophy *should* be concerned merely with words (cf. the Chinese student at Cambridge, p. 205!). And she strikes some original notes: she criticizes (p. 165) "the attack made by philosophers on vagueness," and admits (p. 107) that Wittgenstein's language can be misleading. Four quotations from the neglected Whitehead are also welcome (pp. 157, 160, 161, 170). The apparent defence (Chapters 12, 13, etc.) of Moore's near-philistine common-sense approach is perhaps hardly consistent with her discipleship of Wittgenstein;

a comparison of the psychology within their logics would clarify the general trend of their epoch.

Curious, too, is the somewhat sentimental and quasi-existentialist ring of Wittgenstein's "The philosopher is the man who has to cure himself of many sicknesses of the understanding before he can arrive at the notions of the sound human understanding" (p. 121). Unproven (maybe not needing "proof"!) is his dogmatic regret in "... the illusion pervasive throughout philosophy, that a philosophical problem concerns a fact of the world instead of a matter of expression" (p. 120). One is tempted to ask if Wittgenstein's own dicta concern merely "expression," and, if so, whether there is any difference between their original German expression and their English translation. Typical of their whole school of thought, of course, is the inherent view that philosophical problems (and indeed "the world") must be analysed according to the *English* language! Such insularity mars the ideal of "clarification" and must create wry suspicion in Europe, and still more in Asia.

The first five chapters, on the philosophy of mathematics, are absorbing, and can scarcely be summarized here. They are presented with admirable lucidity. The final chapter, "Factual, Mathematical and Metaphysical Inventories," is controversial, stimulating, and a suitable climax to an original set of essays.

TERENCE WHITE GERVAIS

Teilhard de Chardin Album. Designed and edited by JEANNE MORTIER and MARIE-LOUISE ABOUX from the publications and letters of PIERRE TEILHARD DE CHARDIN, and from papers preserved at the Fondation Teilhard de Chardin. Preface by ANDRE GEORGE. (William Collins Sons and Co. Ltd., London. 223 pp. Illustrations and Maps. 1966. 63*s.*)

This pictorial biography, with its finely reproduced photographs, is at once imposing and touching. There is the pleasing quaintness of an old family album (Teilhard was born in 1881), the scenes of his youth and Jesuit upbringing, his 1914-18 war experiences as stretcher-bearer, and the places, austere or beautiful, seen on his palaeontological missions, mainly in China, but also Africa, the Gobi Desert, India, Java, Burma, and finally, New York, his last home. There are informal pictures of fellow scientists and friends, living and working together, and the many portraits of Teilhard himself; beginning with the pastel drawing of the three-year-old, they trace the development of character through the years, to the familiar face that appears on his published books. The nature, essentially *sympathique,* of the man shines through the keen intelligence of the eyes, the firm lips with the kindly smile, with the force of that deep-rooted optimism that triumphed over whatever frustrations he may have felt when his Jesuit superiors forbade the publication of his writings on philosophy or theology. The pictures are accompanied by relevant quotations, and are followed by a list of dates.

Some of the most striking extracts, on the theme that through matter is revealed the "Universal Presence," the "Translucence" of God, sound overtones akin to those of the *Bhagavad-Gita* — the vision of the Divine Form as including all forms, the inconceivable, eternal God whose face is turned on all sides, the Time-matured destroyer of all mortal beings, yet the immortal Self in each of them. "Give up thy life if thou wouldst live," say all the mystics, and Teilhard is quoted as writing (*Le Milieu Divin*):

> God must, in some way or other, make room for himself, hollowing us out and emptying us, if he is finally to penetrate into us. And in order to assimilate us in him, he must break the molecules of our being so as to re-cast and re-model us. The function of

death is to provide the necessary entrance into our inmost selves. It will make us undergo the required dissociation. It will put us into the state organically needed if the divine fire is to descend upon us.

E. WHITE

Succession in India: A Study in Decision-Making. By MICHAEL BRECHER. (Oxford University Press, Bombay. 269 pp. 1966. Rs. 30.00)

The two successions to the Prime Ministership of India, the first following the death of Jawaharlal Nehru in May 1964 and the second in January 1966 after the death of Shri Lal Bahadur Shastri, which were settled smoothly by the ruling party, disclosed if anything the resilience and vitality of India's democracy. The choosing of a successor to Nehru was a crucial test because of the oft-repeated questions of "After Nehru, who?" and "After Nehru, what?" The manner in which the issue was settled provided a convincing answer to doubters both abroad and within the country. The second succession in 1966, settled equally smoothly, only confirmed that the transition could be achieved in conformity with the best of democratic traditions. As Mr. Brecher says, both successions "were impressive democratic processes, conducted in the full public view — domestic and foreign — with no qualms about concealing the lobbying and bargaining throughout."

In this book Mr. Brecher reconstructs from inside information gathered from interviews with some of the prominent actors on the Congress political stage on both occasions, and from other sources, the atmosphere that pervaded the negotiations and the lobbying, the diverse factors that operated in the decision-making about Nehru's and Shastri's successors and the motivations of the principal contenders for the Congress party leadership. On both occasions the principal actor was the Congress President, Shri Kamaraj, who justified the confidence reposed in him by the top-level decision-making bodies in the Congress party — the Working Committee and the Parliamentary Board — by securing a consensus of the various elements interested in or concerned with the decision on the first occasion, and on the second, his efforts in that direction having met with opposition from one of the contenders, Shri Morarji Desai, he threw in his weight, indirectly but decisively, in support of Smt. Indira Gandhi when the matter had to be decided by a vote in the Congress Parliamentary Party.

Two points indicating the difference between the processes of election to the leadership in 1964 and in 1966 are worth noting.

While, on the first occasion, a dominant role was played by a small "Caucus" of party bosses popularly known as the "Syndicate," who banded themselves together to influence the succession, besides the regular hierarchical institutions — the Working Committee and the Parliamentary Board — and the Congress Parliamentary Party was bypassed, in 1966, the Syndicate's role had become secondary, if not insignificant, and the scene shifted to the appropriate forum, the Parliamentary Party, while a new force came into being, the Chief Ministers of the States, described by Mr. Brecher as the "Grand Council of the Nation." Mr. Brecher notes the shift in the levers operating the power centres in the Congress organization and considers it a significant development for the future *vis-à-vis* the federal complexion of the Constitution of India. Among the similarities in the process of succession, he notes that they are "tranquillity" in decision-making, the "maturity and resilience" in the way the bargaining was carried on, and the observance of constitutional proprieties on both occasions.

This is an invaluable experience for Indian democracy and pragmatically of great significance for its smooth functioning.

Mr. Brecher's book makes interest-

ing reading and its value consists in this, that, for the first time, he has tried with success to present a fully documented account of how political succession in a democratic country like India is decided.

C. V. H. RAO

Romanticism Comes of Age. By OWEN BARFIELD. (Rudolf Steiner Press, London. 254 pp. New augmented ed., 1966. Cloth 21*s.*; paper 12*s.* 6*d.*)

This is not quite a re-issue of the book of the same name, published in 1944, which in the intervening years has been prized by those readers fortunate enough to have encountered it. The present volume omits some of the 1944 material and includes five new essays, whose particular emphasis is on the ideas of Rudolf Steiner and on Mr. Barfield's interpretation and application of them; so that the new edition as a whole is perhaps less aptly titled than the old, being more about philosophy and metaphysics than about Romanticism in the literary or in any other sense. In both editions Rudolf Steiner is Mr. Barfield's inspiration, and both do him homage; but the new edition is more a book about Steiner than the old.

Its quality cannot be discussed fairly in so brief a notice. As his admirers will know, Mr. Barfield's is a most distinguished mind, and distinguished in a rare way, for he has something to say which is of the order of revelation. By that we mean that his understanding is of the kind and depth which evoke understanding in the reader. This is the rare gift of Plato: it tells us what we have always known, but have "forgotten" that we know. So this book is not a critical book, nor an expository one, but an evolutionary one in the sense that it tells the reader not what man is, but what he is becoming: it is alive. That is perhaps the highest praise it could be given; but it is not higher praise than it deserves.

R. H. WARD

A Literary History of Ireland from Earliest Times to the Present Day. By DOUGLAS HYDE. New edition with Introduction by BRIAN Ó CUIV. (Ernest Benn Ltd., London; Barnes and Noble Inc., New York. 654 pp. Frontispiece. 1967. 70*s.*)

Every generation produces a few standard books of learning and scholarship which can never be superseded, even though later researches and knowledge may add to the material of the pioneer work. Dr. Douglas Hyde's monograph is one of these indispensable books. It is an essential work for all students of the literature (both oral and published) of Ireland, as distinct from the literature published by Irish witers, in England or elsewhere abroad.

Dr. Hyde was a great scholar (1860–1949) whose academic work proceeded side by side with his political activities, which were directed towards the revival of Irish nationalism and the study of the old Irish language. In his time, political independence for Ireland was the subject of bitter strife, antagonisms, and revolution, in which intellectual revolution as directed by Dr. Hyde and his contemporaries did a great deal to sustain Irish writers, thinkers, teachers, and university students.

He became Professor of Modern Irish at University College, Dublin, and in 1938 achieved the distinction of election as President of Ireland.

His great book first appeared in 1899. It is now reprinted with an introduction assessing its permanent value, by Professor Brian Ó Cuív. Students of folklore, balladry, mythology, druidism, and traditional verse forms will welcome the modern edition, because the original has for long been difficult to obtain second-hand (for this is a book which, once acquired, is seldom

parted with), but general readers interested in philology and Irish as a spoken language will also find it very readable and interesting. In time range, Dr. Hyde's survey and discussion begins with the myths of Celtic times, and proceeds to the close of the eighteenth century.

F. SEYMOUR SMITH

Poems of al-Mutanabbī: A Selection with Introduction, Translations and Notes by A. J. ARBERRY. (Cambridge University Press, London. 155 pp. 1967. 55*s*.)

This book, intended to supplement Professor Arberry's *Arab Poetry*, is a study of the work of al-Mutanabbī (A.D. 915–65), considered by his fellow-Arabs to be the greatest of their poets. His name "the pseudo-prophet" was given him because as a young man he claimed to be a prophet, with a new revelation.

The Introduction gives an account of his career, and of his critics — who were numerous, in spite of his high reputation — followed by a selection of his poems, the Arabic text, on right-hand pages, accompanied by a literal English translation opposite.

The poet is a true Arab, loving war and the desert, his Arab mare and his she-camel, as well as his profession, as he writes:

> ... the horsemen know me, and the night, and the desert, and the sword and lance, and the paper and pen. (pp. 73, 72)

But his poems show concern with other things too:

> Nothing slays free men like forgiving them ... . When you honour a noble man, you own him ... . (pp. 81, 80)

In a panegyric of one of his patrons he says: "You despise this world as one who has proved it and sees all that is in it ... perishing." You have attained kingship by "days of struggle" which you see as "stairs leading to heaven" (pp. 95, 94) — words which remind us of the teaching of the Sūfis.

While these literal translations will be of great value to the students for whom the book is intended, lovers of poetry will wish that Dr. Arberry had included a few verse-translations, of the kind that have delighted us in several of his previous books.

The book is beautifully produced by the Cambridge University Press.

MARGARET SMITH

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100 Great American Novels. Edited by ALBERT H. MOREHEAD, HAROLD J. BLUM, *et al.* (Signet Book, New American Library, New York. 657 pp. 1966. 95 cents)

In this age of the vitamin pill, it is quite natural to be offered a paperback like this, comprising the cream of American fiction. These one hundred great novels have been selected "from pre-Revolutionary times to the beatnik generation." All this sounds trivial and suspect, but what actually awaits us is a delightful discovery of some great novels in clear, faithful, and racy synopsis. Many of the titles are hard to obtain for most of us, and this book therefore performs a real service. Each synopsis is prefaced by a brief biographical and critical outline, and the authors are presented to us in alphabetical order. We open the book at James Agee and his Pulitzer-Prize-winning novel *A Death in the Family*. From here, it is a triumphant march. Authors like Louisa Alcott, Truman Capote, Willa Cather, Ellen Fitzgerald, Jack London, Bernard Malamud, J. D. Salinger, Allen Tate, and Edith Wharton; titles like *The Red Badge of Courage, Sister Carrie, The Sound and the Fury, The Great Gatsby, The Scarlet Letter, Daisy Miller, Babbitt, Gentlemen Prefer Blondes, Gone with the Wind, The Grapes of Wrath*; and many more. The coverage is ambitious indeed.

A novel is essentially the detailing of patterns in human behaviour. These patterns are made intelligible to us by the gradual unfolding of the tale. Thus one can never "summarize" a novel. A novel is a novel because of the writing in its totality. A book like this, however, acts as a taste to attract us to the full feast. Again, with regard to certain "difficult" writers like Faulkner, Robert Penn Warren, Katherine Anne Porter, and Thomas Wolfe, the synopsis helps us to follow the novels easily.

The synopses are rounded off with an "Afterword" by Wallace Brockway. This is a brief historical survey of the American novel. The star-studded galaxy of American fiction opens with Fennimore Cooper and includes great names like Hawthorne and Melville. Mr. Brockway pauses briefly to pay a compliment here or express a doubt there. Of Hawthorne and Melville he says:

> Melville saluted Hawthorne as a "deep intellect, which drops down into the universe like a plummet." The words are as true of himself; further his courage and daring committed him to penetrations of the universe prompted by an encyclopaedic attention to things of mind and spirit.

Mark Twain "lacked decorum" and "wrote from an accelerated pessimism." Wolfe was a "magnificent failure." In all this Mr. Brockway is a reliable guide. It is when we wish to read great authors like the global Melville, the staggering Twain, the difficult James, or the psychological Faulkner that we need some expert assistance, and such assistance is provided by Mr. Brockway's "Afterword."

PREMA NANDAKUMAR

Shining Harvest: Studies in Yoga, Philosophy and Mysticism. By M. P. PANDIT. (Ganesh and Co., Madras. 289 pp. 1966. Rs. 10.00)

This is a collection of essays — mostly reviews of books, ancient and modern — by Shri M. P. Pandit of Sri Aurobindo Ashram. As the subtitle indicates, the essays are classified under three heads, *Yoga,* Philosophy, and Mysticism.

In the first section well-known ancient works like the *Yogavāsiṣṭha,* the *Tripurā-rahasya* and the *Nārada-bhakti-sūtras* are passed under review and the salient features of their teaching expounded. There are also essays on the Pratyabhijñā system, the Nātha tradition of *Yoga,* and so on, as well as an exposition of Tibetan mysticism and *Yoga* in the course of reviews of *Foundations of Tibetan Mysticism* by Lama Anagarika Govinda and *Teachings of Tibetan Yoga* by Garma Chang.

In the second section there is an essay on *Sāṅkhya* together with reviews of such books as *The Spiritual Heritage of India* by Swami Prabhavananda, some recent publications on the Upaniṣads and the *Bhagavad-Gītā,* and a few writings on Swami Vivekānanda and Ramana Maharṣi.

Among the books reviewed in the third section mention may be made of *The Teaching of the Mystics* by Walter T. Stace, *Divine Dwellers in the Desert,* a work on Sufism by Gurdial Mallik, *The Sacred Mushroom* by Andrija Puharich, and *The Conscious Mind* by Kenneth Walker.

Shri Pandit has the happy knack of bringing out the essential features of a book under review, so that a reader would be induced to seek the original for further enlightenment. All in all, this is a useful book for those in search of guidance in the matter of books dealing with *Yoga* and mysticism.

R. P. KANGLE

Shrutanjali and Premanjali. By INDIRA DEVI. Edited by DILIP KUMAR ROY. (Allies Bookstall, Poona. 88+139 Hindi pp. 1966. Rs. 5.00)

This is a selection of the author's best songs from her previous works, *Shrutanjali* and *Premanjali,* published in 1951 and 1953 respectively. These very titles are suggestive of the character of the contents thereof. A number of songs, it is said, were first heard in a state of enlarged psychic consciousness and then subsequently recorded, while others were composed normally under the stress of intense longing and love for Shri-Krishna. The songs are in Hindi as well as in Urdu, though the script of both is Devanagari. In addition, the prefaces to the two books, extracts from the author's diary of contact and conversations with the spirit of Mirabai — a queen among the devotees of the Divine Flute-player — as stated, and other cognate material of a "psychic-phenomenal" quality have been incorporated. The result is a kind of miscellaneous volume. It is bound to evoke, as such, diverse reactions in the reader. The rank rationalist will probably raise his eyebrows as he reads the "heard" songs. On the other hand, the reader interested in tracking down sources of inspiration or emanation in poetry may look upon the songs as one more testimony to the truth —"the spirit bloweth where [and when] it listeth."

GURDIAL MALLIK

BALDOON DHINGRA

Leaves from a Warsaw Diary

[Shri Baldoon Dhingra writes warmly of his pleasant experience of Poland.—ED.]

THEY SAY that the Irish and the Poles go on fighting even after they have lost, to no purpose. The absurd in them is a kind of glory over death. When I reached Warsaw I saw, what I was meant to see, an old city, created on the ruins of the one almost totally destroyed by the Nazis. It was a new-old city. *Warsovie, quand même,* a documentary based on a film the Nazis made while Warsaw burnt, shows how the mad German general, obeying the paranoiac Hitler, destroyed the city, brick by brick, stone by stone. It illustrates the capacity of a people who can live for a country for which they can gloriously die.

Within minutes of my landing in Warsaw and, more especially, in Cracow I recalled the lovely lines of Mickiewicz (so admirably rendered):

> Spin love from out your heart as silkworms spin their thread,
> Pour forth your love as fountains pour waters from within,
> Sow it as corn is sown.

There is so much beauty in Polish faces. Take a walk in the gardens of Warsaw — as I did with my delightful companion Christopher Byrski — and you will see the people strolling with their proud, sensitive carriage, their refined, intelligent faces.

They are individuals, these Poles, or so I felt, individuals with plenty of brains and not a little of heart. I wanted to learn for myself about the country that produced Copernicus and Chopin; to take a good look at that great and beautiful edifice, Wawel, a marvellous blend of Gothic and Renaissance styles. How European is Poland? As much a part of it as Yugoslavia, Hungary, or Czechoslovakia. But let us not forget the contributions of that colourful personality, Guillaume Appolonaire, poet and short-story-writer, whose Polish name was

Wilhelm Kostrowitski. Appolonaire was a poet of mystery, of wonder, whose influence on Surrealism was quite considerable.

I found generally relaxed faces, and people willing to discuss and disagree. The young were so gay without the slightest tinge of artificiality. I knew I would have to talk to them and I was interested to know about their ideas: how closed they were and how open to outside influences and the winds of change.

I was a guest of the UNESCO National Commission whose brilliant and dynamic secretary-general had prepared a marvellous programme for me. So that the five lectures, at the University and other societies, which I was to give should fall naturally into place, I was introduced to many aspects of the cultural life of Warsaw and Cracow. I met the leading artists, novelists, poets, as well as the young and burgeoning spirits in coffee-houses, library salons, and clubs, with the utmost informality.

Western books and papers, too, could be had and I had no difficulty in getting *Le Monde, Le Figaro,* or *The New York Times,* though they sometimes took an extra day or two to arrive because of delays.

In Warsaw I met a distinguished Indian, Dr. Ghosal, who teaches Sanskrit and Bengali at the University. He is a man of considerable intellectual stature who has never renounced his Indian nationality. Had he accepted Polish citizenship he would have received some laurels and a full Professorship, but you cannot do anything with a man who, while he loves Poland and the river — his Ganges that flows smoothly along — has never been able to give up his spiritual allegiance to either India or his language. (He speaks Polish like a native and Russian, too, with considerable fluency.) Ghosal has had a chequered career — from a senior job in the diplomatic service to serving as a London postman. He has all the flair of a brilliant Bengali and the rich emotionalism that is part of his heritage; an outspokenness that does not and cannot always pay dividends, but which he will not forgo for any terrestrial paradise. But beneath that froth and fire is a heart that beats for mankind, even though he will not suffer fools at any price.

Byrski, the Pole, teaches Hindi and Sanskrit and speaks Hindi with consummate ease. Byrski is in fact so Hindi-ized that he takes on the colours, if not the manners, of a Banaras pandit, which is no small compliment.

Even when we visited Chopin's birthplace, Byrski was talking to me in Hindi and when the pianist played the preludes this tongue matched well with it, but became too sugary when the resounding Polonaise, an expression of Polish energy, was heard. Language is indeed the most intimate manifestation of a civilization and each language can express certain resonances better than others; and that also goes for prose and poetry. How about prose-writers who think they are writing prose when, in fact, they are writing poetry? A language like French is a case in point: it is, for sanity, clarity, and equipoise, hard to beat as a language of prose. The qualities of a language or a literature lie in the people who created them. The Polish language, I gather, has a fine blend of prose and poetry, though the poetic element predominates. The genius of prose involves an approach to reason which is necessarily impersonal — and not many languages achieve that distinction. Thus Polish could be said to have some qualities found in English and others in French.

I enjoyed listening, before or after my lectures and during talks and walks, to teachers and pupils on a variety of subjects. I was struck by their common sense and good humour. Some of them asked me whether I knew a Polish tale. I said I knew one — and I dare say, if I searched hard enough, I would find a parallel Indian story equally full of divinities and riddles. In fact spell-me riddles are universal.

In the Polish folk tale of "The King and the Peasant" the King asks the peasant three questions.

"Did you not rise early enough to do your work?"

The peasant replies: "I did, O King, but the Lord God did not allow me."

The King then asks: "How long has that snowy orchard been blooming on yonder sage mountain top?"

"Forty years already," was the reply.

"How long have the streams been flowing from under the mountain?"

"For more than fifty years."

The last question is, "When three foolish geese come to you will you be able to fleece them?"

"Very well, O gracious King," said the peasant.

When the King asked his advisers whether they could interpret them, all failed to answer; so the King sent them to the peasant.

The peasant did not answer any questions till he had been paid in gold. Then he enlightened the King's men:

"My first answer to our King meant I was married and had children but that the good Lord took them from me.

The second answer meant that forty years ago my hair turned grey.

Then the king asked me how long my tears of grief had been flowing.

Finally the three foolish geese referred to you, my lords, who have paid me for answering the questions. And as I promised the King the geese have been fleeced."

I always think myth and folk tales are a good way of introducing people's cultures to each other; a good way always, I think, of starting to find out how one's roots grew.

One of the pleasantest expressions in Poland I remember was when a charming young Polish girl, dressed for the occasion in a sari, garlanded me, Indian fashion, before I began my talk in the UNESCO-sponsored Copernicus College. I bring back from Poland so many "little nameless, unremembered acts of kindness and of love," and these will remain with me.

BALDOON DHINGRA

Correspondence

COMMENTS in THE ARYAN PATH for March 1967, under "Ends and Sayings," on the case of Charles Davis — a theologian of the Catholic Church, but not so well known as Pierre Teilhard de Chardin — seem to invite an explanation (as courteous as possible) from one whose immediate family connections were intensely Catholic, the writer himself only escaping by the fluke of a "mixed marriage," i.e. between a Catholic and a Non. None the less, he grew up in the atmosphere of that religion because he himself favoured the Catholic side in the English Church, and found his Catholic relatives far more pleasing than the others, including the Secularists. Now, at eighty-seven, this writer feels more like forty-seven, so it cannot be that he is in his second childhood, thus accounting for his increasing love for that religion emotionally *felt* — not mentally accepted. Because religion, right up to Yoga and beyond, is a matter of *feeling*: emotion just touched by Intellect, rather suggesting a quotation from Madame Blavatsky herself: "The Mind is the slayer of the Real. ... slay the slayer." Of course, that does not mean that the Catholic religion *is* the Real, though about five hundred millions of all types and cultures at the present time think so; it is rather an approach *to* the Real, just as some Yogas — like *Bhakti-Yoga* — are an approach to Advaita, the Supreme Reality.

I am not going to comment on Mr. Davis himself, but there was one significant fact that may explain his somewhat sudden decision to leave the

Church. He married (a few days after) a lady, also an ex-Catholic, and good luck to him and to her. But he could not have done that as a priest vowed to celibacy without causing more unpleasantness; he can now, later on, if he wishes, come back to the Church (with his wife) and no questions asked and no penances imposed. Perhaps he will.

Now for the "turmoil," apart from him.

It is not so great as the British sensational press has made it. It is its job to make things sensational. In about eighty years of adult life I have never known a single item of "news" not to be so treated. I am still in touch with Catholics and some of the more intellectual kind, but on enquiries of them, or some of them numbering about twenty, fifteen had never heard of Charles Davis until this Boiling Over, but twelve of the fifteen plus the remaining five who had heard of him *slightly* were not greatly troubled. They even welcomed it as shaking out some of the doubters. As one lady put it to me: "I don't want to *argue* about the Faith. I feel the intensity of it, the beauty of it, the Nearness of God in it. That is good enough for me." That is good enough for millions. It is good enough for a very large number of people who were born in other religions or no religion at all. I was at Mass recently and I knelt during the service by the side of an Indian lady. She was the embodiment of quiet, beautiful devotion; it was Yoga to her. She went up to the altar rail to receive Communion. I didn't. I mustn't. I may go to Mass, but not as an unintentional heretic to the most solemn moment of receiving the Lord's Body. I noticed that two African women went up too. It seemed to me that they were transfigured as they came away. That is what Religion is for; not for rationalistic tearing to pieces. I saw that same transfiguration in a Salvation Army Meeting, years ago, when they led a drunken woman to the Penitent-Form and she rose *sober*. That is *Religion*: Mass, Communion, or Penitent-Form. It will not be in our time, but a large section of the Anglican Church will seek union with Rome, with a large section of the Eastern Orthodox. India, too, along her own lines. A group of Japanese Buddhists now venerate a statue of a Lady-Bodhisattva as "Our Lady the Madonna." Jews and Christians are holding services together in several countries. Then when Armageddon breaks over our heads, in spite of Rationalism (or because of it), "we shall lift up our eyes 'to the hills whence cometh our help.'" And the Second Advent will take place not melodramatically but deeply within the millions who still yearn for God and His Kingdom on Earth. "These things shall be ... ."

E. V. HAYES

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

Science Journal devotes its May 1967 issue to "The Human Brain." The highly technical articles are mainly in line with the Guest Leader, "The Brain as Physics," by Lord Adrian, who writes: "our final aim is to bring human behaviour within the framework of the physical sciences" — a daunting prospect of what Erich Fromm condemns as "reification." Man is not just a *res*,

a thing whose structure, forms of matter and energy, and their interactions could be the subject of physics. Incidentally, the general reifying tone of the descriptions of experiments on animals produces a feeling of revulsion, even though they are far from the horrible cruelty of some laboratory experiments exposed by the anti-vivisection societies.

Only in the article by Donald Mackay, Professor of Communication at Keele University, is there any philosophical and moral question raised. He writes of the wide-spread fallacy that

> if a mechanistic explanation can be found for an action, either in the immediate or remote past of the agent, this ought to deprive him of responsibility for the action. If a criminal he must be judged "sick not guilty."

An observer's ability to predict an action does not, Mackay states (except in such cases as "uninhibitable seizures"), prove that the agent had no power of choice. The question to be asked is whether the prediction of the action is "beliefworthy by the agent, whether he knew it or not or liked it or not." The degree of "beliefworthiness" is related to the index of responsibility. Though brain science is still in its crude early stages, it is important that the principles by which it determines criminal responsibility should be clearly thought out.

> To diagnose an individual as neurotic, or to discover gross defects in his upbringing may be highly relevant to the choice of an appropriate *sentence*; but it does nothing of itself to justify denying him his responsibility as a human being, with a right to be held to account for his actions.

This is worth emphasizing — that a human being, as a human being, has "*a right* to be held to account for his actions." The old philosophical problem of fate and free will should be viewed not as an "either-or" but as an interdependent polarity of action.

It is noteworthy that the evils most afflicting society are all linked with some activity, or some substance, originally "sacred," whose significance has been lost sight of, and whose secular use has been cultivated excessively because of apparently pleasurable results. In ancient India, marriage was indeed a sacrament, and the sex force a divine, creative energy, to be directed, not by a blind compulsive urge, but by the knowledge of innate natural and spiritual laws. When mankind betrayed its creative heritage and succumbed to identification with sensual gratification, it engendered a whole host of diseases and evils, and instead of seeking the remedy through self-knowledge, thus changing the cause of the ills, it merely went round in vicious circles among effects. At the present time, in fright at the growth of populations, the mass acceptance of contraceptives is being urged, parliamentary bills legalizing abortion put forward, and pressure brought to bear on the Roman Catholic Church to relax its prohibition on other methods of contraception than that of abstaining during the woman's fertile periods.

Now three separate Committees in Britain, the Dunlop Committee of Drug Safety, the Royal College of General Practitioners, and the Medical Research Council, agree independently (though the scale of sampling has been small) that "some types of thrombo-embolic disorders are associated with the use of oral contraceptives (*The Guardian*, 5 May 1967). This has been played down by the authorities; nevertheless research is being carried out at Withington Hospital, Manchester, for a safer pill (*The Guardian*, 6 April 1967). About a million women in Britain are estimated to be taking birth-control pills. Is this the beginning of recognition of danger, similar to the fight for recognition of the relationship between cigarette-smoking and lung-cancer? After years of campaign by some doctors, the tobacco firms have been forced to admit, on their own research findings, the cancerous properties of cigarettes (even cigars are suspect). Male deaths from lung-cancer

in 1966 in Britain were 22,606 (*The Guardian,* 15 April 1967), though factors other than smoking are undoubtedly involved to some degree.

Tobacco, it may be remembered, like certain drugs of the mescalin type, was originally used in ceremonial and sacred rites. Now mescalin drugs, and their artificial substitutes, such as LSD, are fast becoming an alarming danger to health and sanity.

Alcoholism (compulsive drinking), as a terrible social problem, is yet another instance of the effects of a once sacred beverage, which, changed in character by the desecration of it, has become a deadly enemy to human consciousness, morality, and health. Alcoholics in Britain are estimated at between 250,000 and 450,000, apart from the two to three million people who drink excessively. The British Medical Council on Alcoholism is the first formal medical body to attempt to co-ordinate research and education on the subject (*The Guardian,* 21 April 1967), while the British Council of Churches is working with the National Council on Alcoholism, and plans to link with a European group, under the auspices of the International Council on Alcoholism (*The Guardian,* 10 March 1967).

If research in all these fields could consider why these now perilous substances and forces were considered sacred, and what is their right usage, the researchers might come nearer to a root solution for the present ills.

The little Newsletter of the Sarvodaya Communities (May 1967), issued from Stratford-upon-Avon, shows a welcome sense of fundamental, spiritual values, compared with the commonly accepted criterion of material welfare, and the stock phrases and labels that are, too often, substitutes for thought. The Communities are an endeavour to interpret Gandhi's thought in Western terms, to meet the problems of an affluent society, that, by its very nature, dooms itself to ultimate destruction. "Welfare of all" is not the artificially imposed condition of a welfare state, with material "benefits" to be obtained through a bureaucratic machine. It is the multiplication of self-governing and self-supporting groups, in which "needs," not "wants," are satisfied, since the latter's greed demands satisfaction even at the cost of others and of Nature as a whole. This means, as the Editorial points out, an acceptance of responsibility. The prevailing disease of "They-ism" is the shelving of responsibility for action on to some vague "They" in authority.

Decentralization into smaller groups, while retaining the organic unity of the living whole, is only possible when men *realize that unity exists.* When they try to create it from outside by "unions" (trade, religious, national, international, and what-not), each with their own restricted set of ideas, conditions, and actions, they at once create disunity and strife. (If the Common Market of Europe, much in the news now, be only a "closed club" it is simply another focus for generating antagonisms.) The Newsletter calls for more "direct realization," more "intuitive perception" of unity, in place of dualistic thinking. The followers of the true Theosophical Movement will rejoice that here is the same language spoken, here the recognition of the basis for unity, the difference between organism and organization. What Theosophists would claim to offer more is a definite philosophy of life that leads to Self-knowledge, a knowledge of the laws of nature and of the ways and means to develop that intuitive awareness. The recognition of Unity would then rest on a foundation, "scientific" as well as religious.